The Churchman.

"THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH."

VOL. XXV., NO. XLIV. WHOLE NUMBER, 1293.] NEW YORK, DECEMBER 27, 1855. [TRINITY BUILDING, 111 BROADWAY.

Daily Public Worship.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows:—

TRINITY CHURCH—9 A. M. and 3 P. M. Sunday Services at 10½ A. M. and 3½ P. M. The Holy Communion is administered on the First Sunday in each month, and on the great Festivals. Baptism, at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week-day, upon previous notice.

TRINITY CHAPEL—9 A. M. and 4 P. M.

ST. LUKE'S CHURCH—8½ A. M. and 5 P. M.

CHURCH OF THE NATIVITY—9 A. M.

CHURCH OF THE ANNUNCIATION—9 A. M. Sunday Services at 10½ A. M. and 4 P. M.

CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when Evening Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

CHURCH OF THE TRANSFIGURATION—8½ A. M. and 6 P. M.

CHURCH OF THE HOLY APOSTLES—9 A. M.

CHURCH OF THE HOLY INNOCENTS—9 A. M. and 7 P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

ST. LUKE'S CHURCH, Brooklyn—9 A. M. On Festivals and Fasts, a second Service at 4 P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Calendar.

DECEMBER.

27 St. John Evangelist.
28 Holy Innocents.
30 First Sunday after Christmas.

JANUARY.

1 Circumcision of our Lord.
6 Epiphany.
13 First Sunday after the Epiphany.
20 Septuagesima Sunday.
25 Conversion of St. Paul.
27 Sexagesima Sunday.

The Church at Home.

DIOCESE OF NEW YORK.

APPOINTMENTS BY THE PROVISIONAL BISHOP.

January 6th.—EPIPHANY.—A. M., St. Michael's, Brooklyn.
January 13th.—FIRST SUNDAY AFTER EPIPHANY.—A. M., St. Paul's, East Chester. P. M., Trinity, New Rochelle. E., Mount Vernon.

New York.—At 6½ o'clock on the morning of Christmas Day there was an administration of the Blessed Sacrament in the Church of the Holy Innocents in this city. The attendance was large, considering the earliness of the hour, and the church most tastefully decorated with evergreens and flowers. The altar was vested in white, and flowers were placed about the cross, and between the candlesticks which bore lights. Two large standards for lights were also placed without the sanctuary rail, and the effect in the chancel was extremely happy.

At the Church of the Holy Communion there was likewise an early service, though no celebration. Here, too, were lights in profusion, to show forth the glory of Him who came to be a light to lighten the Gentiles. And the decorations of the church throughout were of the most pleasing character.

It is certainly very gratifying to find that we are outgrowing our puritanical prejudices against many of the old Catholic usages and practices that give to our piety an expression so ready and so earnest.

By a new arrangement, with a view to the more duly observing of the Holy Days of the Christian Year, and which went into effect on last St. Andrew's Day, there is to be henceforth in Trinity Church on Saints' Days a second service appropriate to the day at 12¼ o'clock. On the Feast of St. Thomas, in addition to the ordinary congregation, the scholars of Trinity School were present and assisted in the choral portions of the service. The clergy officiating were the Rev. Drs. Haight, Van Kleeck, and Morris. After the Creed, the *Benedictus* was sung, and the Rev. Dr. Haight delivered a short discourse on the life, labours, and passion of St. Thomas, Apostle and Martyr. We are happy to hear that these services are beginning to be well attended. But it is to be regretted that the Holy Communion is not celebrated on these occasions.

Yesterday (Wednesday) being St. Stephen's Day, the Festival was celebrated in the presence of a good congregation. Drs. Haight and Vinton were the officiating ministers, and Mr. Dix the preacher. The sermon was appropriate to the occasion, giving a sketch of the first Holy Martyr, St. Stephen, and drawing many pertinent and affecting inferences from his Martyrdom. The service was in part choral, the boys of Trinity School being in the choir. It is to be regretted that they should be perched aloft, instead of being—where they ought to be—in the chancel. There was again, we are sorry to say, no celebration of the Holy Communion.

On the Fourth Sunday in Advent, in St. Paul's Chapel, the Rt. Rev. the Provisional Bishop admitted Mr. James A. M. La Tourette to the Diaconate, and the Rev. J. F. Delaplaine Cornell to the Holy Order of Priests. There were present, beside the Bishop, the Rev. Drs. Vinton, Henry, Johnson, and Winslow, and the Rev. Messrs. Dix, of St. Paul's parish, and Montgomery, of Staten Island, who all united in the laying on of hands. A very admirable sermon was preached by the Rev. Dr. Henry, on the "Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ, and also, how the people ought to esteem them in their Office."

On Sunday morning also, and in the same place, the Bishop administered the Apostolic Rite of Confirmation to *five* persons, and delivered an address to the candidates.

In the Church of the Transfiguration, on the evening of the Fourth Sunday in Advent, the Bishop confirmed *seven* and addressed them.

On Christmas Day, the Rt. Rev. Prelate offered the Holy Oblation in the Church of the Transfiguration, and preached a sermon on the occasion.

MR. EDITOR:—The December meeting of the "Albany and Vicinity Bible and Common Prayer Book Society," and of the Missionary Convocation of Northern New York, was attended last week at Schenectady, with more than usual interest. A goodly number of clergy were present, and at their head our beloved and indefatigable Bishop, whose presence among us on these occasions is welcomed with double interest from his having recently removed his residence to your city. The usual Morning Service was held, followed by the administration of the Holy Communion, in the participation of which a large number of the laity joined. The sermon, by Rev. Mr. Coe, of Athens, was truly a sermon for the times, discussing, in a very sober and judicious manner, some of those points to which attention needs to be directed to bring the masses under the influence of the Church. The customary business of the Society was despatched, and St. Paul's, Troy, was fixed upon as the place of the next meeting.

The report of the Executive Committee of the Convocation for the year showed the need of enlarging the missionary work under their charge by the proof it gave of success in what has already been undertaken. In view of the increasing demands for missionary labour, the Committee called for and secured an increased assessment upon the parishes. Points of peculiar interest are the stations in the North, under the charge of Rev. Henry W. Coit, and a new mission at Glenn's Falls, to which that sound Churchman and indefatigable worker, Rev. W. Noble, has been recently appointed. But, as the report of the Committee will soon appear in print, I will not attempt any further notice of the matters contained in it. It proves most conclusively that the churches of Northern New York mean to *seek*, at least, the "blessedness" promised to those "who sow beside all waters."

It may be remembered that at the last meeting a "Church Building Committee of Convocation" was constituted, and directed to report a plan of operations. This report was accepted, so far as to determine upon a yearly subscription toward a church-building fund to be distributed under their direction. Some other provisions were agreed to; but, on the question of applying the principle of *free sittings*, in whole or in part, to all churches aided by the fund, a question arose; and it was determined to defer the consideration of the matter to the next meeting, that it might be discussed and decided by a larger vote than could have been secured at the present one. The Committee were unanimously in favour of engrafting this feature on the operations of the Society. Indeed it seems of very doubtful propriety—to say nothing of any principle involved—to grant funds to parishes to build churches in which the Gospel may be preached, and then consent that they should exclude from those churches all who are not prepared to *pay* for the use of a seat therein. Indeed I find it difficult to see how a church-building society can hope to succeed on any other basis than that of aiding to give the Gospel to the poor and unenlightened "without money and without price."

At a missionary meeting held in the evening, addresses were made by Rev. Messrs. Watson, of Hudson, and Putnam, of Essex, giving an account of the missionary work of the Convocation; and, after a most earnest and effective appeal from the Bishop, admirably fitted to the occasion and the season, the Services were closed, and the Convocation adjourned.

J. R. D.

Albany, December 18, 1855.

New Jersey.—The Rev. William J. Limmer has been received, on letters dimissory, from the diocese of Virginia, and is rector elect of Trinity Church, Swedesborough.

On Tuesday evening, the 18th December, in Christ Church, Newark, the Rev. Messrs. Goodwin, Bush, and Shackelford (of the diocese of New York) read Prayers, and the Bishop preached, and confirmed eight persons (the second Confirmation in this parish); the Rev. Mr. Lowell, the rector, reading the Preface. The Rev. Mr. Rosé was present.

On Wednesday, the 19th, in Christ Chapel, Elizabethtown, the Rev. Messrs. Douglass and Mayers read Morning Prayer, and the Bishop baptized the rector's infant child, preached, confirmed two persons (the second Confirmation in the parish), and administered the Holy Communion, assisted by the rector, the Rev. Eugene Augustus Hoffman.

SERVICES IN ST. MARY'S CHURCH, BURLINGTON.—The Rt. Rev. GEORGE W. DOANE. The Rev. WM. CROSWELL DOANE. ADVENT, A. D. 1855.

SUNDAY.—10½ A. M., Divine Service, Sermon, and Holy Communion. 4 P. M. in Winter, 5 P. M. in Summer, The Evening Prayer, with Lecture or Catechising.

HOLY DAYS.—Christmas, Circumcision, Epiphany, Ascension, Thanksgiving Day.—10½ A. M., Divine Service, Sermon, Holy Communion.

OTHER HOLY DAYS AND SAINTS' DAYS.—9 A. M., The Morning Prayer and Catechism. 10 A. M., The Holy Communion.

EVES OF ALL SAINTS' DAYS, AND THURSDAYS IN ADVENT AND LENT.—7 P. M., The Evening Prayer and a Sermon.

DAILY.—9 A. M., The Morning Prayer. 4 P. M. in Winter, 6 P. M., in Summer, The Evening Prayer.

WEDNESDAY AND FRIDAY IN ADVENT AND LENT.—11 A. M., The Litany.

EVERY FRIDAY.—After Evening Prayer, Lecture and Congregational Practising.

CATECHISM.—After Evening Prayer, on the First Sunday in every month, and after Morning Prayer on all Saints' Days, and every Wednesday and Friday.

HOLY BAPTISM.—After the Second Lesson of any of the Services.

PRIVATE BAPTISM.—Whenever strictly necessary.

CONFIRMATION.—Twice yearly, in March and September.

VISITATION OF THE SICK.—"Notice shall be given to the Minister of the Parish."

CHURCHING OF WOMEN.—After the Second Lesson of any of the Services.

BURIAL OF THE DEAD.—The Clergy should be always consulted as to the hour.

OFFERTORY ALMS.—Advent, Domestic Missions. Christmas, Parochial Schools. Epiphany, Foreign Missions. First Sunday in Lent, Aged and Infirm Clergymen. Easter, Parish Library. Whitsunday, Prayer Book Society. 1st Sunday in August, Parish Schools. 1st Sunday in September, Episcopal Fund. Thanksgiving, District Visiting Fund. First Sunday in every month in Summer, First and Third Sunday in every month in Winter, Charities of the Parish. All other Sundays, Diocesan Missions. All other Holy Days, Summer, Parish Schools and Library. In Winter, Charities of the Parish.

SUNDAY SCHOOL.—Summer, 9 A. M. Winter, 3 P. M.

PARISH SCHOOLS.—A. M. 8½-12—P. M. 4-6 Summer. 2-4 Winter.

SCRIPTURE CLASS.—Every Saturday, after Evening Prayer.

Pennsylvania.—(*From our Philadelphia Correspondent.*)—The mode of attending to the poor here is in a very unsatisfactory condition. Reference is not now made to what are called the Parish poor—that is, the few persons who get "pensions" from the monthly alms—but to that large number of persons who claim kindred with the Church, when they are in trouble, sorrow, need, sickness, or some other adversity: for these there is no systematic provision. It may be said that there are already the parochial arrangements. True; but these do not, from various reasons, meet the difficulty. With the view of aiding in this matter, the organization called "The Brotherhood" was applied to; and, at a meeting of that body, certain resolutions were passed, which were commended to the Churchmen of Philadelphia by the letter from the diocesan, which appeared in last week's *Churchman*. The Committee of the Brotherhood, appointed under those resolutions, through their chairman, Brother Francis Wells, invited all the clergy of Philadelphia to meet the Brotherhood at their rooms on the evening of Thursday, the 20th inst. Very few responded to this invitation—not more than a dozen—and several of these are said to have been clergymen without parochial cures. From the current reports of the meeting, it is learned that, after a good deal of talking, one of the clergymen moved that the plan for the division of the city into such portions that in each there should be a parish church, which was presented by the Brotherhood, and said to have the hearty approval of the diocesan, should be accepted by the clergy present. This was received without dissent. It may, or it may not be deemed presumptuous to say that this could have been done without the intervention of the Brotherhood. The meeting of last Thursday shows very plainly that the clergy of Philadelphia have no faith in the Brotherhood; so little that they would not answer a very respectful invitation, backed, it may be said, by the diocesan's approving wish. Those on the spot have but little difficulty in telling how this comes about. Many do not like this brotherhooding at all; some do not think they can work with the leading spirits of this special corporation; others do not admire some of the objects, which seem to have the greatest attraction for many of the members. For instance, clergymen, who have much to do with sick or poor persons, would be glad of assistance from experienced persons in visiting and examining into the cases of applicants; but the great aim of many of these brothers is to have an opportunity of holding what they call "cottage lectures." Such clergymen would be glad, oftentimes, to have men, upon whom they could call at fitting times, to go into places where they do not always wish to take women—it may be to carry alms, or to be present at the administration of the Holy Communion to the sick, or perhaps to see to the burial of the dead; but the brothers would seem to wish rather to deliver the "word fitly spoken." In fact, there seems to be far more inclination to talk than to work—at least such is very much the impression out of doors. The result of the present attempt to accomplish a long needed, and, by some, heartily desired object, is looked to with much interest. The division of this growing city into manageable districts, with a church in each, is of very great importance. Had it been effected, say ten years ago, a large amount of good might have been done which is yet to do. Doubtless it may be of no service, for a high and dry wind may blow over it and wither it; but that can hardly be in every field.

On the evening of Monday, the 17th inst., the Rev. W. H. Hill, from Nevada, California, presented, in a very pleasing and forcible manner, the very urgent claims of that remarkable State upon the sympathies of Eastern Churchmen. Many of the notions presented by him as to the feelings of what have been esteemed the lawless inhabitants of that region, must have been very gratifying to his hearers, however new they may have been. New, certainly, to many of them it must have been to hear the people of California described as a thoroughly law-abiding and order-loving community. This the reverend speaker assured his hearers they were. It was a pity there were so few to hear the interesting statements.

Last Sunday, the Fourth in Advent, being the Advent Ordination Sunday, there was an ordination in St. Mark's Church, when the Rev. James W. Robins, assistant at St. Mark's, the Rev. William P. [illegible] and the Rev. George A. Crooke, deacons, were ordained priests. The Morning Prayer was said by the Rev. W. T. D. Dalzell, of the Church of the Ascension. The Bishop pronounced an "exhortation on the duty and office of those to be admitted priests." He did this standing on the steps under the chancel arch. At the proper time, the candidates were presented by the Rev. J. P. B. Wilmer, the rector of St. Mark's.

On the evening of the same Sunday, a meeting was held in St. Andrew's Church, for the purpose of presenting the claims of the "Church Land Association for the West." The Bishop took the chair, and, having opened the meeting with Prayers, introduced the Rev. Charles B. Stout, the agent of the Association. This gentleman proceeded to address the meeting at considerable length on sundry points in connection with missions, but gave little insight into the working of the Association. The Bishop candidly confessed that he had been unable to inform himself with respect to the Association; he, however, put very pertinently the advantages of such an association, as he understood this to be. The Rev. J. P. B. Wilmer followed; but not knowing anything of the Association either, threw no more light on the matter. Altogether, the meeting was a very flat affair. This is to be regretted, for such an association is certainly worthy of better presentation than it met with on this occasion. There can be but one opinion of the desirableness of procuring lands for the actual use of the Church in the West, as well as the East; lands for the purpose of building thereon churches, parsonages, school-houses, and giving the poor parson a garden, and grass for his horse and cow. All that was known about before; and something was known also about the general benefits arising to mankind from the erection and establishing of such places. What is now wanting is the knowledge of *how this Association is to do it all*—a plain, simple, straightforward statement of its *modus operandi*; not pathetic talking about "the black banner of popery," and the like.

We learn from the *Episcopal Recorder*, that, at a meeting of the Standing Committee of the diocese of Pennsylvania, held on the 6th December, testimonials were signed recommending Rev. James Wiltbank Robins and Rev. George Alexander Crooke, deacons, for ordination to the Holy Order of Priests.

The eighth annual report of the managers of the Churchman's Missionary Association gives evidence of no little earnestness and life as regards the practical working of the mission. The report thus speaks for itself:—

During the past winter, the ladies of a majority of the city parishes resolved to place such resources in our hands, as would enable us to make a beginning, at least, and to effect this, held a Fair during Easter week, which, in spite of the monetary difficulties in the community, netted the large sum of $4,600. This amount, together with the proceeds of the sale of the Floating Church and promised subscriptions, enabled us at once to purchase a lot at the N. W. corner of Swanson and Catharine streets, for $8,500, the lowest sum for which a suitable lot could be procured. The lot is ample for our purpose, being 50 feet on Swanson by 108 feet on Catharine, and is well situated with respect to seamen at present, with a better prospect for the future. Since the purchase of the lot, some of the subscriptions have been called in, and our subscription list extended as far as the usual protracted absence of our fellow citizens during the summer months would permit. We have now in hand, or in reasonable prospect from subscribers, several thousand dollars above the cost of our building lot. Our hope for the future should not, however, blind us to the present necessities of the mission itself. When the church shall be completed, the best furniture we can place in it will be a congregation; and this can be most successfully and readily effected, by maintaining the mission, at least in its hitherto efficiency, so that the present worshippers can be at once transferred from our present upper room to the new church edifice. For this purpose we need a continuance of contributions from churches, and an increase of annually contributing members to supply the withdrawal of names, occasioned by death, misfortune, or flagging interest. When the mission shall be securely lodged in its new home, we trust that the current of Christian charity, which has been flowing towards us for some years past, may be gradually lessened, so that it may flow into new channels of usefulness.

The 28th Session of the Schuylkill Convocation, we learn, was held in Christ Church, Reading, on Thursday evening, the 13th, continuing in session till Sunday evening. The Bishop was in attendance on Friday evening, and all day Saturday. The members of the Convocation present were, Rev. Messrs. Prior, Russel, Stone, Lightner, Leaf, Mintzer, Reese, and Morris; together with the Rev. Messrs. Franklin and Wilmer from Philadelphia, as visitors. Eight public services were held, and the usual private meetings of the clergy. The next meeting of the Convocation was appointed to be held in Pottsville, the time to be designated by the rector. Rev. Mr. Hirst was appointed to preach the Convocation sermon, and Rev. Mr. Morris to preach the missionary sermon. Since the last meeting of the Convocation in Reading, the church has been greatly improved, exhibiting much taste and liberality on the part of the congregation. An addition has been made to the chancel window, and entire new windows put in throughout the church, of most beautiful pattern and workmanship, at a cost of $500; the walls have been painted, the church furnished with a new organ, new carpets, &c., at the aggregate expense of $1,400; so that this is now one of the most beautiful and well appointed churches in the diocese, out of Philadelphia. When they complete the design, by adding a substantial front and tower, there will be but few churches equal to it in the city, or out of it.

Massachusetts.—We are glad to learn (says the *Christian Witness and Church Advocate*) that the flourishing parish of St. Stephen's, Pittsfield, has been providing so wisely and generously for their own increasing prosperity, and for the comfort of their highly esteemed rector. It would be well for all our parishes to follow the example. We take the following from the *Berkshire County Eagle*:—

The members of St. Stephen's (P. E.) parish, in this town, visited their rector, Rev. Mr. Parvin, at the new rectory, last Tuesday evening. The evening was passed in pleasant conversation, and in examining and discussing the beautiful residence of the pastor. The rectory is a cottage in the modified Swiss style, situated on Broad street, near South. Its neat architecture, its chaste colour and fine location, strike very favourably upon the eye of the stranger entering the town from the South. The excellent arrangement of the apartments around the ample hall, the fine selection and adaptation of colours, and the excellent workmanship, equally strike the visitor, and show that a practised eye and delicate taste have superintended the building of the rectory. The parish is truly fortunate in securing so perfect a building, while burdening themselves only with a debt of $500—for the land—which they have ten years to pay off. The building of the rectory at this time is due to the exertions of Hon. E. A. Newton, who urged it on the parish, and gave his personal superintendence and advice in the building. Much also was due, in addition, to the personal efforts of Dr. Timothy Childs. The entire cost of the rectory and grounds was $4,500. The architect was Mr. Gervase Wheeler, of New York, who also designed the residence of Judge Curtis. The builder was Mr. T. G. Atwood. Mr. Parvin removed to the new parsonage some two months since, but owing to his injuries at the time of the Burlington accident, has not before been able to receive his friends in so large numbers. He still suffers from his sprained ancle, and can only walk with crutches. His general health seems also to have suffered somewhat, but we are happy to say that he has now sufficiently recovered to conduct one service every Sunday, and has done so for two weeks past. We hope soon to see him restored to perfect health.

At the regular monthly meeting of the Standing Committee of the diocese of Massachusetts, holden on Monday evening, December 10th, the Canonical Testimonial was signed on behalf of Reginald Heber Chase, recommending him to be admitted a candidate for Holy Orders. Testimonials were received in favour of J. H. Penniman, late a minister of the Unitarian denomination, applying to be admitted a candidate for Holy Orders, which were laid upon the table to be acted upon at the next meeting.

Connecticut.—From the Annual Report of the Secretary of the Litchfield County Convocation, published in the *Calendar*, we make the following extracts:—

During the past year the sum of three hundred dollars has been received, which has been expended in building up and strengthening the weak parishes in the county.

By the aid of the Convocation, the long-standing debt on the church at Wolcottville has been liquidated, so that really the prospects of that parish are brighter at present than they have been for years.

Some assistance has also been given to the parish of Woodbury. The church there has been renovated, and fitted up in a very neat style.

Some assistance has also been rendered to the parish in Kent, and it may be truly said, that the Church *there* owes its very existence to the efforts of the Convocation.

An effort also has been made to resuscitate the parish of Hitchcocksville. A third service has been held there on almost every Sunday, by the rectors of Winsted and New Hartford, since Easter last. There is not a question but that the people in that place are at present more favourably disposed toward the Church than they have ever heretofore been.

Some attention has also been given to the old, original parish of Barkhamsted.—The rector of New Hartford has held occasional services there, which have generally been well attended. This parish never had a rector, but whilst it had an existence, it was sustained by lay reading. Bishop Brownell once held a Confirmation there some thirty years ago. The frame of the house now standing there was erected by Churchmen, but it was finished by the Universalists, and occupied by them for some years. It is now unoccupied by them, and at our service, and I have no doubt that with some effort on our part, the old parish might again be revived, and become prosperous.

The report concludes in an excellent spirit, and speaks well for the reality that it is gaining ground in this portion of the diocese of Connecticut. "In the first place," the writers say, "we ought not to expect to have our salaries secured to us beforehand by bond and mortgage. No, if we are what we profess to be, followers of Christ and His Apostles, let us strive to imitate them more closely. Let us, like them, go forth, forgetting ourselves, and willing to endure anything and everything, if thereby we may at last attain Heaven. Surely the pressing need of the times requires of us great faith, great sacrifices; and, in order to meet them, we need to pray much and earnestly for the grace of self-denial."

Ohio.—We extract from the *Western Episcopalian* the following, relative to the organization of a new parish at Tiffin, Seneca county, in this diocese:—

In conformity with the required public notice, a meeting of persons interested in the formation of a parish of the Protestant Episcopal Church, was held in this city, at the residence of the Rev. W. H. Cooper; when, after prayer by the Rev. Dr. Watson of Norwalk, it was unanimously

Resolved, That the Rev. Dr. Watson be requested to act as Chairman of this meeting: and,

Resolved, That the Rev. W. H. Cooper be requested to act as Secretary to the same.

Resolved, That the parish now to be organized in conformity with the Canons of the Protestant Episcopal Church of the United States of America, be designated the parish of Trinity Church.

Resolved, That the vestry to be now elected consist of seven members, wardens included.

Whereupon a ballot was entered into, when the following gentlemen were duly elected vestrymen:—Messrs. Hobbs, Kennedy, Ferguson, Hewitt, Loomis, Pennington, DeWolf. Wardens: Senior—Mr. Hewitt. Junior—Mr. Hobbs.

Resolved, unanimously, That Mr. J. Kennedy be elected Secretary to the vestry.

Whereupon the meeting adjourned.

(Signed) GEO. WATSON, Chairman.
W. H. COOPER, Secretary.

Immediately thereafter the vestry unanimously elected the Rev. Mr. Cooper, late of Williamsport, Pa., rector of the parish just organized.

We are glad to see that an Address, delivered by the Rev. P. H. Greenleaf, D. D., rector of St. Paul's Church, Cincinnati, at the recent laying of the corner-stone of the Church of the Advent, Walnut Hills, has been published in pamphlet form. We can cordially commend it as being well worthy of the careful perusal of Churchmen.

Illinois.—We have received the Journal of a Special Convention, in lieu of the Eighteenth Annual Convention of the Protestant Episcopal Church in the diocese of Illinois, held in St. Paul's Church, Alton, on the 17th, 18th and 19th days of October, 1855. A tolerably full report of this Convention has already appeared in our columns, and we now proceed to the mention of a few additional details as presented in the Journal before us. At the opening services the Rev. Dudley Chase read Prayers, assisted in the Lessons by the Rev. Theo. N. Morrison. Sermon by Rev. Charles Dresser. The Bishop, at the same time, held an Ordination, and admitted to the Holy Order of Priests the Rev. Robert Ryall, deacon. The candidate was presented by the Rev. Dr. Chase. The Bishop administered the Holy Communion, assisted by the Rev. Drs. Chase and Mitchell. Many topics of deep interest to the Church in Illinois were brought before the Convention during its session, and among the most important was that of the Bishop's residence and the establishment of the Cathedral system in the diocese. We have before dwelt on these matters somewhat at length, and it will therefore not be necessary to go further into them at present. The Journal contains the Bishop's address in full, an abstract of which we have already given. The parochial reports are on the whole of a most gratifying character, and give unmistakable evidence of life and activity in the majority of the parishes of the diocese. From the Abstract of parochial reports, we give the following comparative view for each period of five years, from the organization of the diocese to the present time, 1855:—

	1835.	1840.	1845.	1850.	1855.
Number of clergy,	5	13	26	36	42
Number of parishes,	6	18	27	40	63
Number of communicants,	28	267	730	1336	2117

Virginia.—On the Third Sunday in Advent, we learn from the *Southern Churchman*, $276 were collected in St. Paul's Church, Alexandria, in aid of the poor of that city indiscriminately.

Mississippi.—A meeting of the Standing Committee of this diocese was held at Vicksburg on the 27th ult., at which the Rev. W. W. Lord was elected president thereof.

Iowa.—We find by a secular paper published in Davenport, Iowa, that the Right Rev. the Bishop of this diocese has selected that town as his place of residence, and is now living in the house lately occupied by the Hon. James Thorington, on the corner of Main and Second streets. "We are heartily glad," the journal goes on to say, "that the worthy Bishop has been induced to make our beautiful city his home; and we hope that he will find, in the neighbourly kindness and generous hospitality of our citizens, such a welcome as will, in a measure, compensate him for the sacrifice he has made in sundering the many ties of affection that so long bound him to Rochester. His reputation for piety and benevolence in his former place of residence secured for him many friends in advance; and we trust that he will find in Davenport sympathies equally as generous, and affections equally as strong, as he found in his late parish."

The Church Abroad.

England.—The health of the Bishop of London had become much worse, by our last accounts, than it had yet been since his partial recovery.

Judgment has been given in the Consistory Court in the case of Westerton *vs.* Liddell, respecting certain ornaments in the churches of St. Paul and St. Barnabas. The suit, it will be remembered, was brought by one of the churchwardens (a Dissenter, and placed in his office by dissenting influences, to vex the Church), for the purpose of procuring the removal from the chancel the altar, a cross elevated thereon, and certain gilded candlesticks, candles, the credentia, credence table, and the coloured altar cloth, and that there should be provided a decent and convenient table for the celebration of the Holy Communion, as directed by the Second Canon. The Hon. and Rev. Mr. Liddell, the incumbent, and Mr. Horne, the other churchwarden, prayed the Court to refuse the faculty. The St. Barnabas case was of a similar nature. The learned judge, after an elaborate judgment, ordered that the credence table and cross should be removed from St. Paul's, and that for all the cloths at present used in the church during Divine Service, there should be substituted one only covering of silk, or other decent stuff. As regards St. Barnabas, the stone altar is to be replaced by a moveable one of wood, the credence table and crosses are to be taken away, a white uncovered linen cloth is to be used during Communion instead of the present embroidered lace covering, and the Ten Commandments are to be set up at the east end of the church in accordance with the Canon. The judgment in both cases will be appealed against.

We learn that the dedication feast of St. Andrew's Church, Wells street, London, on St. Andrew's Day, was more than usually observed this year by solemn services. There was a procession, headed by the churchwardens, bearing the St. Andrew's cross, formed of a choir thirty-six in number, chanting the 132d Psalm. Matins were sung by the incumbent, assisted by the Rev. C. Wickes and the Rev. J. H Smytten; the Litany by the Rev. T. Helmore. A most impressive sermon was preached by the Rev. A. B. Evans. Holy Communion was afterwards administered to a large number of the congregation. The church was tastefully decorated by the churchwarden, G. O. Pollard, Esq., under whose authority the old primitive custom of separating the sexes has been restored.

The spacious and appropriate edifice known as the House of Mercy at Clewer, near Windsor, having been completed, at the cost of £6,000, the whole of which sum has already been subscribed, had been opened by the Lord Bishop of Oxford. Some 140 clergymen were present, and walked in procession. It is said to be in contemplation to erect another wing to the building, at the cost of £1,200, of which £400 is already subscribed.

We find that the penitentiary movement is extending itself in the diocese of London. The city clergy have met in Sion College, and formed a committee for establishing a House of Refuge in the eastern districts of London, and the Westminster clergy are making a similar effort for their district; while the work of mercy, set forth about a year ago by the Rev. George Nugée as "a Church penitentiary for females," has now received the sanction of the Bishop of London as a *diocesan* institution, and established its first, or mother house, on a large scale at Highgate.

We deeply regret to learn the death of the Rev. Robert Montgomery, minister of Percy Chapel—a gentleman well known for his literary productions, and as being one of the most eloquent preachers in the metropolis. "Mr. Montgomery," says the London *Globe*, "was a kind and amiable man in private life, and endeared himself to a very large circle of friends, by whom his sudden decease will be felt as an irreparable loss. Mr. Montgomery was educated at the University of Oxford, and about the year 1835 was ordained a priest of the Established Church. He went to Glasgow, where he became incumbent of an Episcopal Chapel; but, unfortunately, there was much religious antagonism between him and his Presbyterian neighbours. The reverend gentleman, quitting Glasgow, came to London, and resumed his ministerial labours in Percy street Chapel, which he rented to the day of his death." It was only by the last mail but two that we ourselves received one of Mr. Montgomery's poetical productions from his own hand, which has already appeared in the *Churchman*.

We are sorry to learn by a private letter from Oxford, that the vicar of St. Mary's, the Rev. Charles Marriott, of Oriel, has been under the necessity of resigning his living, all hope being abandoned of his ever again being able to resume its duties. The loss of his pastoral services is severely felt in the parish. It is not yet determined who is to be his successor.

The correspondent of the *Guardian* cites two instances of unsound doctrine in the so-called Evangelical side of the Church. He says:—"Professor Jowett rejects (as alien from the nature of God) the whole doctrine that the death of Christ was a satisfaction for our sins—a doctrine taught especially in two of the Articles (Art. ii., xxxi.), besides other places in the Prayers; he denies altogether the vicariousness of our Lord's death for us—the very centre of the Gospel, and our redemption. Professor Powell, in his Essays, condemns what he calls Bibliolatry (*i. e.*, the belief that the Bible always speaks the truth); rejects the Bible history of the creation of the world, and sets up a theory which would exclude apparently the very possibility of miracles." He adds:—"The persecuting Evangelicals leave no stone unturned to obtain a condemnation of Archdeacon Denison, who believes more than they do; but look on indifferently upon the attacks of Professors Jowett and Powell upon the doctrine of the Atonement and the Inspiration of Holy Scripture."

It is given as a piece of most agreeable intelligence to "the friends of the Bishop of New Zealand, and all who wish well to the missions of the Church of England," to hear that his lordship arrived safely at Auckland on the 5th of July, after a prosperous voyage of ninety-eight days.

It appears that a change of great importance is about to take place in the diocese of Durham with regard to its vast revenues, and the power of granting leases of land, royalties, and minerals. It is understood that Bishop Maltby has made, or is about to make, an assignment of the whole revenues of the see to the Ecclesiastical Commissioners, in consideration of an annual stipend, the amount of which has not yet transpired.

It is said that the Duchess Dowager of Northumberland has just presented, at a cost of more than £200, a site for a new school to be erected in connection with St. Paul's Church, Alnwick.

The Liverpool papers relate that five converts from Romanism have been received into the communion of the Anglican Church at St. John's, in that town, by the Rev. W. F. Taylor, LL. D. It appears that the controversial inquiring class in connection with this church is carried on with unabated interest every Monday evening, which is always densely crowded with an attentive audience; a great number of Romanists attend, and ask questions on the Romish controversy.

The Governors of Christ Hospital (London) have agreed that at Easter next no presentations be granted, except to her Majesty the Queen, his Royal Highness the President, the Right Hon. the Lord Mayor, and the governors made in respect of the speciality of their donations up to the Court in March, 1856. This recommendation has been made, in consequence of the present position of the funds of the institution, the expenditure having for some time past exceeded the income by between £3,000 and £4,000 a year.

Canada West.—*The Church* records the death of the Rev. Wm. Greig, incumbent of St. Paul's, Kingston. "We understand," says the journal mentioned, "that Mr. Greig was educated at Marischal College, N. B., and after admission to Holy Orders in the branch of the Church in Scotland, he for several years had charge of a congregation in the Isle of Skye, N. B. On arriving in this diocese (Toronto), about ten years ago, he acted as assistant minister to St. George's, Kingston, during the temporary absence of the Rev. Mr. Herchmer. The satisfactory manner in which he discharged his onerous duties, induced the Venerable the Archdeacon of Kingston to secure his services for that neighbourhood by procuring his appointment to St. Mark's Church, Barriefield, vacant by the death of the late Rev. Mr. Pope. On the completion of St. Paul's Church, Kingston, he was appointed thereto, and by his assiduity and diligence won the respect and affection of the respectable congregation he had been instrumental in gathering. Indeed, his devotion to his sacred office and his affable and gentlemanly deportment engaged the esteem of all classes of the community. But by none will his loss be more severely felt than the clergy who had the pleasure of his acquaintance, to whom he was indeed 'a brother beloved.'"

* * *

MYSTERIOUS DISAPPEARANCE OF BANK BILLS IN BOSTON.—Within a short time past, (says the *Boston Journal*,) nearly $10,000 have disappeared in effecting the exchanges between some of our State street banks. The particulars, as we learn, are as follows:—As our readers are aware, an exchange of the bills of other banks held by the banks in this city is effected by many at the commencement of business for the day. For this purpose there is at the Suffolk Bank a box for each of the other banks, in which the bills of these several banks are placed, and from which they are taken by the messengers of the respective banks. On Thursday morning last, the messenger of the Washington Bank went as usual to make his exchanges. The box at the Suffolk was emptied as usual into his bag, and he proceeded to the Washington Bank, where on counting the bills the sum of seven thousand dollars was found to be missing. The Suffolk Bank contends that it delivered to the messenger of the Washington the full sum due that bank. The messenger, whose integrity is firmly established, says that he delivered all that he received to the Cashier of his own bank. Where the bills have gone to is a question which has not yet been solved, and in the mean time an interesting question arises, which bank is to bear the loss? We also understand that a mysterious disappearance of a similar nature has occurred between the Suffolk Bank and the Merchants' Bank. The amount is $2,500. The Suffolk Bank claims to be able to show that the bills were delivered. The Merchants' Bank never received them. Thus the matter stands at present. The whole affair is wrapped in a deep mystery, which all the efforts to solve have thus far been in vain.

FORBES' ATHENÆUM.—Under this title (says the *Courier & Enquirer*) Mr. Philip J. Forbes, late Librarian of the New York Society Library, has opened, at No. 371 Broadway, an establishment, the objects of which are to combine a Reading Room with a Library of Reference. He has also joined with this an agency for the purchase and sale of works, &c. The extensive acquaintance with books, possessed by Mr. Forbes, and his long experience in managing a Library, are such as will render his Reading Room a desirable place of resort, and his services as agent in this way, valuable.

Imperfect in original

LIBRARY

Communications.

For the Churchman.

PRIVATE PONDERINGS OF AN AGED PRESBYTER.

NO. XI.—ENOCH, THE ANTEDILUVIAN PROPHET, (*continued.*)

Enoch was not found, because God had translated him; and from thence we may infer, as in the case of Elijah, that they sought him and did not find him. And although the history of Enoch's translation does not plainly say that his translation was a public event, yet reasoning from the translation of Elijah, and from the ascension of Christ, we may reasonably conclude that his translation was public, and that there were witnesses of that glorious event. It would seem that a private translation of Enoch into Heaven would not be consistent with the design of the Almighty therein; which must have been that of giving a public confirmation of the promise of redemption, as well as that of showing to mankind how men would have been taken up into Heaven, if they had never sinned against God. Indeed, the phrase, "was not found, because God had translated him," could not be otherwise interpreted in accordance with the general teaching of the sacred volume, and more especially the examples of the translation of Elijah, and the ascension of our Lord. The people of the old world had therefore every evidence of the fact of human redemption, and had every means for authenticating the promise of redemption to mankind. The ungodly must have been left without excuse; and the godly must have had every evidence which could have confirmed their faith. The translation of Enoch must have been the most important event that took place in the old world after the first promise of redemption, and it must have made a powerful impression, especially upon the minds of the worshippers of God.

"For before his translation, he had this testimony, that he pleased God." When a man is acceptable to God, he must surely be a good and righteous man. For such a man is approved of by that Being who knows his heart, his secret thoughts and purposes; he is approved of by that Being who is of purer eyes than to approve of sin,—by that Being who cannot be capricious or be partial in His feelings to any man, and who seeks to promote the everlasting welfare of all mankind. The testimony of the divine approbation is as intuitive in the hearts of holy men, as the perception of the fact of our religious obligation; and it is supported in the human heart by the same native evidence of things hoped for, and the same native conviction of things not seen. And hence the faith and the piety of Enoch were coexistent and identical. Like Barnabas and Stephen, he was full of faith and of the Holy Ghost. His piety consisted of an active and successful cultivation of the evidence of things hoped for and the conviction of things not seen. And all such happy feelings as arise out of the cultivation of a devout frame of mind, and of a communion with God, must of necessity contain the most authentic testimony that we please God. But in addition to the ordinary consolations of religion, Enoch must have had a special and supernatural communication of the purposes of God respecting his translation into Heaven.

If the translation of Enoch was a public event,—and there is sufficient reason to believe it was made a public thing,—then, as in the case of Elijah, we may suppose not only that Enoch himself was made acquainted with the divine intention, but that other persons were made acquainted with it, and that the disciples of the antediluvian prophet were the favoured witnesses of his ascension into Heaven. And the ascension of Enoch, like the ascension of our Blessed Lord, would give assurance that Christ will come at the end of the world, "to be glorified in His saints, and to be admired in all them that believe." 2 Thess. i. 10.

What a comfort must the prophet Enoch have been to our father Adam and our mother Eve, after the terrible event of the fall! Enoch lived with Adam more than three hundred years, and was translated only fifty-seven years after his death: and therefore Adam must have witnessed the pious example of his son Enoch, and must have witnessed his religious ministry among mankind; and he must have recognized him as a prophet of the Lord, and as a living type of the promised seed, the Saviour of the world. Adam did not live to witness the translation of his pious and prophetic son, but he left him in the midst of his religious ministry and his prophetic honours, in turning the hearts of the disobedient to the wisdom of the just.

We may see in the antediluvian prophet, and in his character and ministry, a likeness of our Blessed Lord. Enoch was not a Nazarite, neither was he an anchorite, or religious recluse. Like Christ Himself, his example might be conveniently followed by all mankind; his habits were such as all mankind might acquire, and his mind was such as would render all mankind happy. No retirement from the world, or from any of the duties of human life,—no assumption of sanctity on the ground of celibacy, or on that of a seclusion from the world. The religion of Enoch and the religion of Christ were accessible to every man, and practicable to every man, and were adapted to make all mankind happy in the present world, and happy in the world to come.

We have said already, that the translation of Enoch must have been most happily adapted to set forth the original purposes of God in the creation of the human race, and His merciful design in the redemption of mankind: and that glorious event was equally adapted to show the authenticity of original tradition, and to elucidate the meaning of the original institutions of the Deity, both before and after the event of the fall: and for those reasons the translation of Enoch must have left the inhabitants of the old world without excuse.

Before the flood, and more especially before the days of Enoch, the antediluvian prophet, original tradition must have been uncorrupted, and in popular circulation; and, in the families of the faithful, it must have been taught with all diligence, and preserved with the utmost care. Human learning, in those days, was religious; learning, or the knowledge of God, preserved in the form of original tradition, and orally transmitted from one generation to another. There was not any writing prior to the flood, nor, indeed, until the time of Moses, and, of consequence, no books. Original tradition must have supplied the topic of conversation in all religious families, and in all their social intercourse with mankind. The story of the six days' work must have been frequently and constantly repeated; and original tradition contained all their knowledge of geography and astronomy before the flood. The weekly Sabbath, from the beginning of the world, embodied the religion of mankind, while it contained a weekly emblem of their everlasting rest. Every sacrifice which they offered commemorated the sad story of the fall, with all its consequences, penal and hereditary, while every sacrifice contained a devout recognition of the promise of redemption, an expectation of the promised Saviour, and of the resurrection of the dead. As long as original tradition was preserved entire, the religion of mankind continued to be pure; but when original tradition became mutilated and corrupted, human inventions were substituted for the religion of the true God.

If we may judge of original tradition in the early ages of the world, from the contents of the book of Genesis, we may safely infer that original tradition was preserved with the utmost care, in words of great exactitude, without any deficiency, and without any redundance, every word containing a fixed and decisive meaning, and the whole together being rational and intelligible, and in perfect harmony throughout. We are of opinion that Moses had before the eye of his own mind that state of human society in which original tradition was the most carefully preserved, when he said to the ancient Israelites, "And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. vi. 7. In the families of the faithful, original tradition was the constant theme of their conversation, evening and morning, at home and abroad; and, of consequence, it must have engaged their attention and occupied their thoughts, and it must have inspired their hearts and governed their lives, and formed their religious character, and by all such happy means it must have prepared mankind to join the family above.

Such, we have good reason to believe, was the state of society among the families of the faithful in the days of Enoch, the antediluvian prophet; so that, after his ministry among them of three hundred years, they must have been greatly edified by the event of his translation into Heaven by a miraculous removal of that holy man. We do think that his translation must have produced a revival of religion among the families of the worshippers of God, as it would confirm their faith in the promise of redemption, and their hope of everlasting life. At the birth of Enoch, our mother Eve might have truly said, "I have gotten me the man from the Lord." For if Enoch himself was not the promised Seed, the promised Saviour of mankind, yet was he a man of God, an accredited prophet of the Lord; the first prophet after the promise of redemption to mankind; the first miraculous and human type of Christ Himself, the Son of Mary, the Son of God; the first of all the sons of Eve who bruised the serpent's head, and who left death behind him in this world below, and like our Blessed Lord Himself, uprose from earth and went in glorious triumph to the skies.

J.

For the Churchman.

CHURCH PROGRESS.

In looking over the recently published Journal of Convention for the present year, and comparing its statistics with those of the year preceding, we are struck with the very marked advance and improvement, numerically speaking, that has taken place during the past twelve months. Taking the reports of the several parishes in this city alone, for instance, and there is everything to give encouragement and confidence that the Church is indeed strengthening her cords and enlarging her borders. The number of communicants has materially increased, there is a long list of Confirmations, churches have been consecrated, and many admitted to serve as deacons, and to offer the Adorable Sacrifice as priests at God's Altar. This is most cheering and most gratifying, so long as we content ourselves with looking at the surface of things merely. But, avoid it as we may, the consciousness cannot help but force itself upon us, that, with all this fair seeming outside, there is much of fearful unreality at bottom. Can we believe that if the majority who frequent the Blessed Sacrament received the Body and Blood of the Lord with a due sense of the awfulness of the Mystery, and the benefits to be derived from its right reception, they would continue to be so cold, so indifferent to the welfare of our Zion—so forgetful of the claims that she has upon them for adequate and hearty support?

Can we, again, hope that God will bless those who, receiving the Sacramental Rite of Confirmation from the hands of His appointed messenger, are content to go out again into the world, all unmindful of the solemn vows that they have taken upon themselves, and doing despite to that Holy Spirit that has been imparted to them by the Apostolic laying on of hands.

We are told, again, of churches built, and parishes organized, in various quarters. But in how many instances do we find that ground has been obtained, and buildings erected, under such circumstances as to prevent their being, in any perfect sense, the fields of the Church or the House of God? Debts, and interest on mortgages from time to time, as often as the alms of the people are offered upon God's Altar, stepping in to rob the treasury of the Lord, and defraud the poor of their birthright, making a mockery of the Offertory, curtailing the charities, and casting a blight over every effort and energy of the infant parish?

Again, many have been admitted to Holy Orders. We must hope, but have we any confidence for the hope, that in each and every one of these many, will be shown forth that purity of Catholic doctrine and practice which shall lead men to see and know the truth; will be manifest the self-sacrifice, abundant labour, pain, and suffering, and endurance, and conflict, that is the mantle and the radiant crown of a devoted Catholic clergy? Shall we not rather find a well-bred, literarily-inclined set of men, faultless in the performance of their Sunday duties (as the world reckons faultlessness), men of cultivated tastes and æsthetic proclivities, and too amiable to tell the rich of their shortcomings—too fastidious to minister to the poor man, or welcome the beggar with the kiss of peace?

In glancing at the details of the several parochial reports, one cannot help noticing the trifling sums (with one or two honourable exceptions) contributed as Communion Offerings, and for the support of the poor in our midst; while, in almost every instance where the offertories have been large, we find that they were to be appropriated to some, so to speak, foreign object—missions, and the like—and, in some cases, even to organizations not of the Church at all, as the Evangelical Knowledge Society, the American Tract Society, Temperance Societies, &c.

We are, or we are not, members of Christ's Holy Catholic and Apostolic Church. Our system is, from beginning to end, a wretched sham, or else it is the most glorious, the most blessed reality—the only *reality* upon earth; a reality that reflects Heaven and catches its light and life from thence. And if this last be true, shall we not earnestly set ourselves to the work of restoring the shattered towers and building up anew the bulwarks of the city of God? We have that within us to give strength for any conflict, and victory in any war. But we are despising our own privileges—we treat with contempt God's holy ordinances and means of grace, and yet we are expecting aid from Him—yet we are pretending to strive in His cause, while the weapons and the armour He has given us are rusting in corners and becoming tarnished every day with the damps of worldliness and unbelief. Our Lord, for our comfort, our strengthening, and growth in holiness, left with His Church the Holy Eucharist, as a sacred medicine and invigorator, daily to be received, daily to make its fruits shown. We of the Catholic Church of America are content to receive this Blessed Sacrament *once a month*—once a month, both clergy and laity: this blessed Sacrament, which is the centre and life of Christianity, the perpetual realization of the Adorable Mystery of the Incarnation of our Blessed Lord. No wonder that we are weak—no wonder that we speak with a double voice—no wonder that not two of the clergy will give the same answer to any important doctrinal question! No wonder that our priests are ashamed and afraid to be called of their true name—ashamed and afraid to exercise their sublime ministry of reconciliation. No wonder that communicants crowd our chancels with sins unconfessed and unabsolved,—no wonder, indeed, is the latter; for when teachers are wont to ignore confession and penitence—and there can be no true penitence without confession—is it not a very easy matter for people to regard with a very low estimate that Sacrament which they are taught requires no official purification to approach—that Sacrament which, from this teaching, is degraded to a mere figure and symbol, but little more solemn than the pictured adornments of the windows, or the carved stone crosses of the spire and gable—that Sacrament which is thus profaned monthly, and is no where honoured among us with one tithe of the honour that is its most just due. God will not bless us if we despise His Body; but the world shall attack us and overcome, while the great enemy of mankind is going about seeking an opportunity to devour, and finding it many times; for seldom, alas! does he see upon our lips the Blood of the true Paschal Lamb, and tremble to approach us.

J. A. H.

FREE CHURCHES.

To the Editor of the Churchman:

DEAR SIR:—Permit me to correct an error in your list of Free Churches.

Calvary Church, Philadelphia—the Bishop White Monument—is *free*, and must be *forever* free; for so say all the contribution papers, so says the corner-stone, and so said the Bishop of the diocese at his first visitation to the congregation after the building began to be used for worship.

Unfortunately it is *not* open for Daily Prayer at present. It was, for a time, so used, and then the doors were kept unbarred all day, from early morning until after the evening office. But impaired health compelled me first to discontinue the frequent services—a list of which you will find in the accompanying sheet—and then to abandon the post whose duties were more than my unaided strength could bear. The Daily Service has not yet been restored.

While writing, I will take the liberty of correcting another mistake, one touching this city. St. Barnabas' Church, Roseville, has *not* Daily Prayer.

Very truly,
JOS. H. SMITH, JR.

Newark, N. J., Dec. 15, 1855.

CHRISTMAS HYMN.

To the Editor of the Churchman:

SIR:—The following beautiful hymn for Christmas may not be unacceptable to many of your readers. I am not aware to whom it is ascribed, but it was composed for the children of an English parish, to be sung on Christmas Day. Yours, &c.

W. F. B.

Alleluia! Still unended
Rings the angel note above:
From our altars, sweetly blended,
Echoes earth's response of love.

Alleluia! Shine the tapers,
Gleam the holly's burnished spray:
Alleluia! Chant the Sanctus,
As we welcome Thee to-day.

Alleluia! Dearest JESU,
Come to dwell on earth with men;—
Hush! the Priest his prayer hath finished,—
JESUS is on earth again.

Down in adoration falling,
Hail! sweet Sacrament divine!
JESU, hail! our souls are calling,—
Thou art ours, and we are Thine.

For the Churchman.

THE PRIESTHOOD OF MELCHISEDEC.

ANSWER TO D. H. W.

DEAR MR. EDITOR:—Your correspondent, D. H. W., has the advantage of asking short questions that may require long answers. At present, I cannot promise to be very full or elaborate on the new question started, nor would it require much space, if I could limit myself to the laconic obscurity of the question; but as such a laconic answer would not satisfy the apparent expectations of the inquirer, I may again find it necessary to dilate upon a subject simple indeed, but yet important.

Your correspondent, on my remark, "There were, properly speaking, only two orders (of priests), the high priest and the priest," asks, if this be true, where is the analogy between the Jewish and Christian ministries? We might answer this question at once, categorically,—there is little or no analogy between them; they are very different officers or ministers, instituted in a very different manner, for very different objects, and for a very different state of ministerial action. But to be more particular, we know that the first ministers of the Gospel were very differently appointed. Aaron and his sons were selected as the priestly family, and it continued in this line down to the days of Herod. Here Aaron was anointed, splendidly robed, furnished with an express and explicit ritual prescribing every minute sacerdotal act for him and for his sons,—and not one item of all this is done, when Jesus commissions his disciples,—but mark then the simplicity of instituting the Gospel ministry as one striking difference between the two ministries.

Another point on which the analogy fails is the immediate work which they had to do respectively. There, in Israel, the priest's duties were prescribed in every particular, to keep up the daily service of the tabernacle or temple, and especially to offer the sacrifices, morning and evening, from the beginning to the end of the year. Their performances there were regular ceremonial acts, to be done with the utmost particularity and care, lest the neglect of the priest might vitiate the offering. Now, it is unnecessary to go through the duties of a sacrificing priest; we can all read what he had to do in Leviticus or Numbers. What analogy, we ask, is there between these priests daily ascending the lofty altar of the temple, and the plain Apostles of Jesus sent to proclaim the message of glad tidings "to every creature?" True, the priests had other duties, besides: their lips were "to keep knowledge," and they were the priests to instruct the people in the divine law, and to see that it was not neglected; but every particular duty was laid down, admitting no deviation to the right or to the left.

A third striking difference is the extent and objects of the two institutions. The Jewish priesthood was limited to one nation, and even that was finally cut down to one or two tribes,—for the Jews were not ancient Israel,—and in this one nation, again, the limits were confined to one city and one temple, where all the nation came to worship at festive times. Different from this, the Christian ministry is sent forth to all—where "the world is the field."

But the great difference between these two ministries is the decided and marked prominence of that which they inculcate, that which they teach. Open the interesting narratives and the deeply significant histories of Genesis or Exodus, and compare them with the still more significant and truthful narrative of the Gospel history, and which comes nearer to our real and most serious wants? Open Leviticus or Numbers, the law-book of the priest, and compare with St. Paul, when he teaches Judaizing Christians, whether in Europe or in Asia, that the law, and consequently its priesthood, are no longer valid for the people of God. Thus everywhere we see a marked distinction, as in the systems so in the ministries, insomuch that, instead of analogies, we seem to observe contrasts.

In one remarkable feature, too, the analogy totally fails; I mean the mode of succession. There, in Israel, it was hereditary in one continued line of descendants; here, under Christ, it is not the succession of blood, but the succession of the spirit. And here, last not least, the analogy fails in the correspondence of orders. The Aaronic priesthood, as distinguished into priest and high priest, in this view consisted of two orders. Thus, as long as Aaron lived, he and his sons constituted two distinct orders, in which some of his duties could not be performed by his sons; but if we regard them as a family, as they really were, then the order consisted in mere priority, and in this view the order was only one.

The Levites, which have been sometimes classed as a sacerdotal order, were, as we all know, not only separated from the priesthood on the original appointment, but so excluded that they could not enter it. The case of the faction of Aaron is a memorable illustration of this, and shows us another feature of difference between our orders and theirs. As the child begins the man, so our deacon begins the bishop; but the Levite in Israel was always Levite. Thus, as we compare the historical features of the two institutions, the analogy everywhere fails. They are separated from each other by a partition wall as great as that which once separated Gentiles from Jews. But then, if we take another view of this subject, and use the ambiguous term analogy, there is an analogy or a faint outline or shadow in the ancient ministry that seems to fall in with the new ministry under Christ, and that is, it announces from beginning to end an undeveloped Gospel. Its ritual, its sacrifices, its priesthood, and its altar, point to the future, and when that future came, then it vanished. What the Gospel ministry could and did announce in plain, explicit terms, that the ancient priesthood did proclaim also, but in the mysterious significance of all those solemn preparations over which they presided, which it guarded and cherished until the time came for heralds to go forth and publish their meaning to the world. There was then a Gospel in the old as in the new, a ministry there perpetuating the undeveloped truth in its shadowy rites, wrapt, as in a scroll, and sealed with the seal that no man could break, until the "woman in the wilderness" had brought forth her son; and now great is the company to tell what then was told—whose "line is gone out into all lands, and whose words to the ends of the world." There is thus this testimony of the Jewish priesthood to verify our faith, and this is the connecting link between the new and the old, but it is also a testimony which, once delivered, sets aside the old for ever.

C. F. C.

For the Churchman.

OUR FASTS.

MR. EDITOR:—May I find room in your columns for a few remarks touching a matter of practical moment to the clergy, and, through them, to the flocks over which the Holy Ghost hath made them overseers. I have been led to these remarks by a good deal of observation, and by reflection upon what I have seen during the Lenten season, and on other days of fasting and abstinence.

It is generally admitted, I believe, that these days are not feast days, but exactly what they are called—*Fasts;* and, as such, they do suppose that a difference shall be made in food as well as in devotion. And if one may venture at the hidden meaning in the direction about these days, I would say that there was some inverse proportion between the decrease of food and the increase of prayers, the "*extraordinary acts* and exercises of devotion." There is, certainly, an abstinence "*suited to*" such devotion; and, if "suited to" it, then necessary, in some measure, to it. That persons in weak health, or in other circumstances which render fasting either a matter of necessity or impossible, may practise "such extraordinary acts and exercises" without the external act of fasting or abstinence; that persons may be in circumstances which, of themselves, humble the body, without a voluntary humiliation, is plain enough to be understood by any one who considers the times we live in.

But such is not the condition of the many, assuredly. By the many the body is pampered, not humbled, and pampered as well on fast days as on others. I think we must admit that the proportion of those who make any the least difference of food, on fasting days, is very small—a proportion increasing, I do believe, but at present small. The many in our Church, in some localities, are accustomed to be told that religion consists in the spirit, not in outward acts; and although they do not carry out this principle fully, although they attend public worship, and say their private prayers, and do, now and then, a charitable act, which are all inconsistent with the principle; yet, in regard to the outward act of fasting or abstinence as connected with devotion, they hold the principle, and honestly carry it out. They do not believe that outward fasting has anything to do with inward religion.

No doubt it is from ignorance, or forgetfulness of the Holy Scripture, and the precepts and examples therein contained with respect to this point.

The fast of Moses, of holy Daniel, of the Ninevites, of Ahab, and of David, and of Anna, with the blessings that attended their fast, and the favourable notice which it received of God, are prominent.

That John the Baptist and his disciples fasted, and that our Lord only excused His disciples from the same duty, on the ground of His yet being present with them, is plain. That He approved of it, and declared it to be one mark of His followers after He should be taken away, cannot be reasonably controverted. That St. Paul fasted oft, brought his body into subjection, lest he should become a reprobate; that Timothy fasted, so as to need urging and admonition from his spiritual father, Paul, to induce him to spare himself, is evident.

All this, taken with the fact that the Universal Church has ordered it, and that our own branch also has ordered it, and set apart certain days for its exercise, is enough to show us that it has much to do with practical godliness.

Yet, in spite of all this, there are in certain localities a large majority who, for the reason above assigned, do not believe in its importance.

And now the point to which I wish these remarks to be drawn is this: that it demands of the clergy a consideration of the actual condition of their flocks, whether they need to be *cautioned against* the exercise of fasting, or *urged* to use it for their souls' good.

As we should not admonish a fashionable, worldly, pleasure-loving community, of the danger of Puritan sourness and austerity, nor bid those given up to excess in religious feeling to beware of coldness, nor upon the lukewarm the danger of becoming zealots, nor press upon the minds of those who are rebellious and disobedient the dangers of submitting to tyrants, nor upon such as are selfish and avaricious the evil results of being too liberal; so we should not warn a people who are irreverent towards God, His House, and His ordinances, of the danger of superstition; nor those who are strangers to self-denial, in respect to their appetites, of the evils of over-much asceticism. I very much doubt if the community of Protestants can be found where there is the least danger to be apprehended from an over-estimate of good works, whether of prayer, alms-giving, or fasting. If there be, I have yet to see it. The empty seats of our churches on days of prayer, even where the Daily Service is not used, the systematic neglect with which the outcast, the stranger, and the poor, the wants of missions and missionaries, are treated; the constant choice of fasting days, and of Lent season especially, for feasts and merry-makings, balls and parties,—all these things, too notorious to need anything more than a bare mention of them, are proofs, open and manifest, that our danger does not lie in the direction supposed.

I say supposed; for, to judge of the exhortations very commonly heard, one would think that the American people, and especially the lay Christians of it, were really in extreme danger of praying too much, of too abundant alms, and of superstitious fasting.

I will not pretend to say which is the worst extreme—whipping the skin with the monks of ancient or modern times, or stuffing it with this self-indulgent, luxurious age; but I think that I should be more likely to feel that sin was a reality if I should keep under my body by denying its appetites, and by even scourging it for so often having betrayed me, than by making the most of every indulgence within my reach, as if I deserved to have all my pleasure here, while I should be perfectly sure of the hereafter.

There can be no doubt that we must *take up* the cross *daily—i. e.*, of *our own accord*—put ourselves to some suffering, if we would be the disciples of the Crucified.

†.

For the Churchman.

A WORD TO THE SCOFFER.

How often do we hear the disbeliever in the credibility of the revealed Scriptures self-complacently point the sceptical finger to various passages contained therein, and aver of them, that they carry upon their faces, and in their very substance, their own indubitable contradiction! How often is the Christian pained to listen to the infidel's railings against imagined incongruities in the statements of the inspired penmen! How often is he compelled to hear the Evangelists accused of misrepresentation and falsehood! How often to see the disbeliever boldly attempt to demolish the majestic fabric of the Christian religion by centring all his force upon some *apparently* weak and ill-constructed portion, in the deceptive hope of being thus enabled to gain an access which will eventuate in its complete destruction! Vain the effort! Fallacious the hope!

My present object is simply to direct attention to a single passage recorded in the 44th verse of the 22d chapter of St. Luke's Gospel—one which has repeatedly been the target of the scoffer's shots, but which (thanks to scientific truth) has thus far happily escaped unscathed. The passage referred to thus reads:—"And his sweat was, as it were, great drops of blood falling down to the ground." This, the Biblical student well knows, is said of our Saviour, while praying in the Mount of Olives, just previously to his betrayal by Judas Iscariot.

Now, this expression (and the translation is, as nearly as can possibly be, the exact reflection of the original Greek) admits, in strict obedience to the authorized rules of language-analysis, but one rendering, which may be conveniently given in the following periphrasis: And his sweat so greatly resembled blood, that one might easily have believed it to be such. This assertion certainly seems sufficient to stagger the credence of the unscientific and casual observer; but to him who has even a limited acquaintance with physiological and pathological truths, it is credible in its fullest sense. The Evangelist doubtless meant, that the fluid that oozed from the pores of our Saviour's skin possessed the physical properties of blood, its colour, consistence, &c., to so remarkable a degree, that it might with great facility have been mistaken for such. Medical science, as then understood, or at least the Evangelist's knowledge of it, did not justify the belief that it was veritable blood, and he therefore speaks of it as *like, just as* (osei) blood; but, in the present luminous condition of science, it may be asserted with the greatest confidence, that the perspired matter was *in veritate* blood.

It is indeed true, that many eminent commentators, and among them Dr. Hammond, assert, that the writer simply means that the drops of sweat resembled those of blood, in being large and full; but if it can be shown that actual sanguineous fluid may exude from the integument of a human being, under certain circumstances—and among them those in which Christ then was—are we not justified in regarding the belief that the drops referred to in this passage were blood, as, to say the least, rational? Dr. Hammond's interpretation is one, in my humble opinion, which the Greek text (*egeneto de ho idros autou osei thromboi haimatos katabainontes epi ten gen*) will not admit of. If Luke wished merely to express the largeness and fulness of the drops, why compare them with, or rather liken them to, drops of blood? Are drops of blood larger and fuller than those of other fluids? If such were his design, why not plainly and simply call them large and full, without reference to other drops?

Moreover, anticipating the proof which I propose soon to advance, and assuming the liquid *sub judice* to be none other than blood, I will add that the exudation of blood evinces a much intenser anguish than that of mere perspirable matter, and this is in perfect unison with the words immediately preceding those under consideration: "And being in an agony, he prayed more earnestly." And who can conceive the depth, the fulness of that agony—agony such as mortality had never before endured, such as it will never again, in time, endure! That agony, the substitute of the merited infinity of pangs of a world of sinners! Aye, had an instance of the transudation of blood through the sound integument never occurred previously to or since this fearful mental struggle of our blessed Saviour, I should nevertheless be strongly tempted to believe that in this instance the phenomenon has indisputably presented itself!

The inspired penman denominates the fluid sweat, since it appeared upon the surface of the body, the locality of the process of perspiration; and, as before remarked, he doubtless thought it to be such, the state of medical science then subsisting, or at least his own limited acquaintance with that science, forbidding any other hypothesis.

But now to the main subject of inquiry, the possibility of the exudation of blood from the skin. That this possibility has a real existence, as demonstrated by actual occurrence, is now a stated truth in medical science. Indeed, it seems to be admitted that all the tissues of the body will, under certain circumstances, suffer the transmission of blood through their substance, while yet in integrity. A large proportion of both active and passive hemorrhages comparatively recent investigations have disclosed as essentially exhalative processes, rather than the effect of the rupture of blood-vessels, as was at one time thought to be the case in all hemorrhages. Discharges of blood take place in this manner from the nostrils, the pulmonary mucous membrane, the mucous lining of the alimentary canal, that of the uterus, &c., from the pleura, the peritonæum, &c., and, lastly, from the skin. The oozing of blood from the last named membranous structure, the integument, although it is indeed true that its occurrence is much less frequent than that from the mucous membranes, still takes place sufficiently often to set its possibility beyond question.

The physiological explanation of the phenomenon seems to be this: The capillary vessels are supposed to be pierced with an infinity of minute pores, too small in the normal state to admit of the exit of the constituents of the blood; but when congestion ensues, or the coats of these hair-like channels are relaxed by debility, or the blood itself is preternaturally attenuated, a ready passage is afforded to the *liquor sanguinis* and the blood-disks. These pores, it is true, have never as yet, even in the field of a microscope of the highest power, been rendered visible; but this, of itself, offers no impediment to the reasonableness of this explanation. Some future microscopist will, I doubt not, reveal them. The little red spots on the skin, characteristic of purpura, are unquestionably occasioned by this exhalative process, the blood being retained underneath the cuticle in consequence of the ordinarily resisting horny nature of that layer. The epidermis, however, does not oppose a successful resistance in all cases. And perhaps it will not be out of place here to quote a medical authority on this interesting and highly important subject. Dr. Watson, of London, the author of a standard work upon practice, in relation to this topic, says: "There are cases, however, in which blood has transpired, in a sort of dew, from the external surface of the body."

Now, though, undeniably, in the great majority of instances in which blood-exhalation occurs, there is some morbid change either in the balance of the circulation, the density and resistance of the tissues, or in the constituents and consistence of the blood itself; yet it is equally certain that violent mental emotion will produce precisely similar consequences. Who does not know that fear will blanch the cheek, aye, even whiten the youthful head, well nigh instanter? Who does not know that fear will often determine copious evacuations of various animal excretions, particularly that from the skin? Who is ignorant of the fact that shame will suffuse the face with the conscious blush? And here, in view of these incontrovertible truths, some of which we see verified almost daily, let me ask—Does it require any very great stretch of the imagination to compass the possibility of the transudation of the sanguineous fluid—especially since there is no insurmountable physical impediment in the way—and since, moreover, analogy has half-encircled that possibility?

The analogy just alluded to is this: Various liquids, and more particularly water (doubtless in consequence of its freedom from viscidities), are known to be able to permeate the animal structures both from within and from without—so that, when applied either to the skin or to the mucous linings, they will find their way into the circulation, not by the process of absorption, but simply that of transudation. In virtue of this law thirst may be quenched by external applications of water, either in lavement, showering, or bathing, almost as readily as when the liquid is introduced into the stomach. The same principle serves to explain the phenomenon of the greatly diminished desire for drinks in humid states of the atmosphere. These facts of themselves distinctly prove the porosity of the organic tissues.

In the light of these truths and established principles, may I not ask, do we render ourselves in the least obnoxious to the charge of superstition in maintaining the reasonableness of the hypothesis that asserts the fluid which was seen to exude from the surface of our Lord's body to have been blood? Indeed I think I may with safety employ a stronger term than hypothesis,—the opinion—the *belief*, I should rather have said.

W. G. M.

For the Churchman.

THE CHURCH ALMANAC.

To the Editor of the Churchman:

DEAR SIR:—"A Clergyman" wishes to know if anybody is responsible for the correctness of the *Church Almanac*.

It is impossible for us to know the address, or even the name of every clergyman, without information; and how are we to get this information unless it is sent to us and—in time? Some people imagine that it is the easiest thing in the world to send to the printer to have a mistake corrected, and that, too, after the book is printed and distributed. "A Clergyman" may have sent his address to us; but, if it was not in time, how are we to correct it? The second and *last* edition of the *Church Almanac* is published; and we have now before us *four* corrections—probably this clergyman's is among them. Had they come by the 1st of October, they would have been correctly inserted. Since he has not done that, he must not blame

THOSE CONNECTED WITH THE CHURCH ALMANAC.

For the Churchman.

WHAT IS THE CATHOLIC CHURCH?

NO. I.

The Church is not a set of principles, or a theory, but a society of men, women, and children, regenerated by water and the Holy Ghost. By one Spirit are we all baptized, and into one Body, the Body of Christ: born from above, not of the will of man, or of the will of the flesh, but of the will of God; united unto Christ, who is our Head, having one life with Him, that we might be filled with all the fulness of God. There is only one Church. There is but One Body and One Spirit, even as we are called in one living and blessed hope of the appearing and kingdom of the Great God and our Saviour Jesus Christ: one Lord, one faith once for all delivered to the saints, one baptism, even as there is but one Father of us all, who is over all, through all, and in all: one living Body under one Head alive for evermore, embracing in its communion not only the living, but the generations that are past from the stage of the earth. CATHOLIC, because of this: being sealed and indwelt by the Holy Ghost who is the life of them that live, and "holy" by virtue of His indwelling. Not an outward and artificial, or a mere human machinery, but a spiritual and divine organization, having its own fixed and eternal laws of development from within, not imposed from without, and to which no outward form can correspond save that which it received in the beginning from Him whose workmanship we are. Yet the beginning is not the end, nor the form of the perfect man to be seen in the features of the child: an organic life, as of a tree, ever growing or striving to grow, into its predestined and perfect form, and not to be fashioned, altered, or modified, at the will and pleasure of man: a life which alone can be put forth by the willing submission of its members to the perfect Will of God: a life which, like the natural life, needeth to be sustained and fed; and of which the food is that living bread which descendeth out of heaven, the communion *in the Spirit* of the body and blood of man: a living body or corporation, of which the natural human body is the most perfect symbol, being knit and compacted together by joints and bands, and having various organs and functions, in which all the members are necessary one to the other, and every member has his several gift, the Holy Ghost distributing to every man severally as He will.

The Church is the kingdom come in spirit; a kingdom in preparation and progress, looking forward and upward, and hastening on to the time, the bright morning of the Resurrection, when the creation shall cease groaning, and the curse be removed; when labour and sorrow and sickness and death shall exist no longer; when the King of kings shall reign with His ancients gloriously, and His kingdom be come indeed; when all nations shall serve Him and all kings fall down at his feet; when the Jew shall be restored to the land promised to his fathers, and the wicked and impenitent be rooted out of the earth, and all flesh shall sing of and see the glory of the Lord. This is the consummation so devoutly to be prayed for, and God will in due time avenge His own elect, which cry day and night before Him for the completion of His promises.

"The Churches," writes pious Jeremy Taylor, "have troubled themselves with infinite variety of questions, and divided their precious unity and destroyed charity: and instead of contending against the Devil and all his crafty methods, they have contended one against the other, and no man is the better after all, but most men are very much the worse. The Churches are in the world divided about questions that commenced twelve or thirteen ages since, and are like so to be forever, TILL ELIAS *come*." Is he not come? Is not the word spoken by Malachi, in the two last verses of his prophecy, fulfilled in these days?

A CATHOLIC PRESBYTER.

Kenwood, Dec. 14, 1855.

New Year's Day.

The observance of this day as a holiday, and the custom of presenting gifts or tokens, are alike of great antiquity. The Grecians celebrated the commencement of the New Year with festive assemblies; and the Romans observed it as a day of rejoicing—upon which they offered gifts to the god Janus, and made presents to their friends, with good wishes and congratulations. It was held as a day of religious observance by Christians at an early period, and was instituted a festival, under the denomination of the Octave of Christmas, by Pope Felix III. It was not until 1550, that it was celebrated under its present title of CIRCUMCISION, and included in our Liturgy.

The Roman custom of presenting gifts on this day was from inferiors to superiors; but the early English practice was from husband to wife, from father to child, or from master to servant. These gifts appear to have been made more for form's sake, than as tokens of remembrance or value. Eggs dyed various colours—oranges stuck full of cloves—and congratulatory and complimentary verses, were the most usual presents in former times. An old tract on this latter custom says—"The poets get mightily that day by their pamphlets, for a hundred elaborate lines shall be less esteemed then in London, than a hundred Wansfleet oysters at Cambridge." It was formerly the custom for the nobility to send the king a purse of gold, which was the practice of the Roman knights towards their Emperor. In the *Clavis Calendaria* we are told that, "among other presents, formerly common at this season of the year, may be noticed *pins*, which, when first introduced about the beginning of the 16th century, were formed so extremely neat in comparison to the wooden skewers, before in use, as to make them truly acceptable to the ladies, however trifling such friendly offerings might now appear. From these donations, *pin-money* became a familiar expression for small presents in general." Gloves were also a common present at this time, and hence the term *glove-money*, which is often to be met with in old records.

In Paris, New Year's Day is observed with great style. All business and employments are suspended, and it is a universal holiday: if we except the confectioners, jewellers, embossers, and various other ingenious artists, who employ all their talents and skill for many weeks previous, to shine with extraordinary pomp on this auspicious day, and whose shops display a degree of taste and magnificence, far surpassing anything of the kind in other cities. It is also a day of universal visitings, greetings, and compliments; thousands of elegantly embossed cards are exchanged—the streets are filled with people in their best trim going to visit their friends—and all who meet on this day cordially embrace, and renew in the most affectionate manner the endearments of friendship. Parents, lovers, and friends, bestow their presents on this day; and the entire society, in every stage, make it a season of hilarity and enjoyment which *comes but once a year*.

To the Churchman, however, this festival has a more solemn interest, as being the day set apart, as already observed, to celebrate the Circumcision of our Blessed Lord, commemorating the active obedience of Him who is King over all for evermore, in fulfilling all righteousness, which is one branch of the meritorious cause of our Redemption, and by that means abrogating the severe injunctions of the Mosaical establishment. While we indulge in all the customary and innocent recreations of such days, we should endeavour at the same time to bear in mind their sacred character, attending the solemn services of the Church, and, above all, frequenting the Blessed Sacrament, when celebrated, as it ought to be, on every feast day, at least; and in this manner sanctifying our enjoyments, and seeking the blessing of Almighty God in all we commence, be it pleasure or be it toil.

For the Churchman.

TO THE OLD YEAR.

The hearth is bright,—low sighs the wind,—
By life's requirements unconfined,
I can be thoughtful to my mind.

Old Year! I grieve not at thy close,
Since with thee go such bitter woes,
Down to an undisturbed repose;—

While, sitting in my cushioned chair,
The memories of thy labours are
A troubled dream of heavy care.

The chilling breath of early Spring,
Astonished, met me wandering
Without a tie to living thing.

And May's young flowers and fields of green
Woke 'neath a Southern sky serene—
The fairest May was ever seen!

But fair without was dark within,—
Thro' wrong of mine, and others' sin,
I could nor joy nor quiet win.

Wearied with Summer's golden heat,
Sad with the Autumn dirges sweet,
Each season seeming incomplete!

Farewell, Old Year! wherein I've seen
So many buds of Hope, once green,
Fall, dead leaves of what *might have been!*

Wherein so many efforts high,
And pure aspirings for the sky,
Have passed in dreams—or waked to die!

While every night and every day
My anxious prayer hath risen alway
For *one*, who wanders far away.

Sad watchings o'er an earthly love,—
Weak communings with God above,—
Dark thoughts, my sinful heart to prove,—

And here and there the blessed beams
Of lighter moods, and transient gleams
Of Heaven, that opes not on our dreams.

Such is this journey round the sun;—
Of good, the feeble growth begun,—
Of happy hopes fulfilled,—*not one!*

The hearth is dark—loud wails the blast—
And this sad year, from first to last,
Lies cold, in ashes of the Past!

L. E. D'B.

IRVINGISM.—No. 2.

Almighty God never has revealed Himself without signs or miracles. So much was this impressed upon mankind, that the great impostor Mohammed, who could do no miracles, felt himself obliged to make excuses for himself. He alleged (as the Irvingites mostly do now), that miracles were not necessary; that when God gave miracles, many did not believe them; and then, inconsistently in truth but as served his purpose, he appealed to the book which he professed to write from God, as if no one could equal it. In fact, he apologized for not having the miracles which he could not work, and appealed to a natural gift of God—his eloquent speech—as if this were a miracle in proof that he came from God.

The first Irvingites did appeal to gifts of God; the later Irvingites mostly apologize for not having what the first claimed. The first bear witness to the necessity of such proof, the latter to the absence of it. The first Irvingites were right in their principle, but mistaken in the fact. The latter Irvingites, finding that the facts fail them, deny the principle.

The outline of the fact was this. Some, believing that we were in the very last days, were looking for some special miraculous manifestation of God. They prayed for it. Hearing of two good peasant women in the west of Scotland, who were thought to speak in an unknown tongue, they thought that this was the fulfilment of their prayers. "They could not conceive that if they asked for bread, their Father would give them a stone; or, if they asked for a fish, that He would give them a serpent." Undoubtedly not. God *will* "give His Holy Spirit to them that ask it." Had these only asked of God, for themselves and others, such graces or fulness of the presence of God the Holy Ghost, as would make them holy, God would have been bound by His own promise to hear them. But God has nowhere promised those supernatural gifts upon mere asking. One might sooner say, "He *never* gives *these* gifts upon asking." He gives them, as He sees good, to whom He sees good. They have been, when given, a surprise to those to whom they were given; unlooked for by those among whom they were given. But of this hereafter. But if men ask for what God has not promised to give, they will most likely be deceived. They prescribe wrongly to God's Wisdom and His Love; claiming things as good for them, for which He knows them not to be fitted. To give what such ask, might indeed be a stone or a scorpion—things not merely useless, but pernicious to those who ask for them.

However, Mr. Irving and his disciples were on the look-out for supernatural gifts; so, when they heard of this claim of speaking in an unknown tongue, it seemed to them the fulfilment of prayer. One of the peasant women who claimed it, married and became one of "the gifted persons" of Mr. Irving's congregation. Mrs. Caird's supposed gift was imitated by others. . . . .

Of the Apostolic gift of tongues, the primary object was to enable the Apostles to preach the Gospel to all nations. Widely spread as the use of Greek and Latin were, they were not so widely spread as the Gospel was to be. Within the first century, the Gospel spread from India to Britain, and embraced nations speaking divers tongues, which it is difficult, even now with all our helps, to acquire. As inhabitants of Galilee, "unlearned and ignorant men," the first Apostles probably for the most part knew no language beyond the unrefined Aramaic dialect there spoken. Yet we know how near a man's native language is to his soul. One who comes to him and speaks to him in his own language, has thereby an access to his heart, which he could not gain through any others. We have instances of this at our own doors. . . . . .

Apart, then, from the facts that most of the Apostles probably knew neither Greek nor Latin, there were, even within the precincts of the Roman empire, many nations who could not speak or understand either. . . . .

In the account of the Day of Pentecost, fifteen different nations are mentioned, from which Jews and proselytes were assembled at Jerusalem. These say that they each heard the Apostles "speak in our own dialect wherein we were born." Now it has been a question, wherein the miracle consisted; whether God enabled the Apostles, or other disciples, to speak in divers of these languages, or whether He caused what they spake in their Galilean dialect, to be heard by the natives of all these different countries, each in his own. A celebrated father, in the fourth century, mentioned this last opinion. The miracle would, however, then have been rather with the hearer than the speaker; and the hearers themselves believed that the gift was bestowed upon the speakers. "We hear *them speaking* in our tongues." But anyhow, it is quite plain, that these natives of different countries did hear them each in their own tongue. It is twice repeated—"How hear we, each in our own dialect, wherein we were born?" "We hear them speaking in our own tongues." The contrast is between the speakers, who were *all* Galileans, ("Are not *all* these who speak Galileans?") and the hearers, who heard them, each in their own language. Such is the plain account of the miracle of the Day of Pentecost, although those who do not like to receive the plain account call it obscure. Of course, if a person will not take the plain meaning of words, the plainer they are, the more puzzled he must be to find any other. If the road lies very straight before a person, it is very puzzling to find an excuse to go out of the way. The road puzzles him, because it is straight, and he wishes that it were not, and wants to find some way out of it.

The miracle at the Day of Pentecost was twofold. The disciples upon whom the Holy Ghost came down, spake divine things which He taught them, in fervid words which He gave them, and that in divers languages, so that all might hear and understand them. They "began to speak in other tongues," *i. e.*, other tongues than their mother-tongue, "as the Spirit gave them utterance." He enabled them to speak powerful, glowing, kindling words, like the flames of fire which rested on the head of each. The multitude which came together was astonished, because "each heard them speak in his own dialect." Miracles are signs for the unbelieving. As it might be supposed, then, the mixed multitude assembled at Jerusalem were first amazed at the outward sensible miracle. "Behold, are not *all these* who speak Galileans?" Almost all the Apostles were not only of the one nation of the Jews, but lived in the most despised, unlettered, dullest part of it, Galilee, of which it was said proverbially, "Can any good thing come out of Galilee?" "And how hear we, each in his own dialect, wherein we were born?" It is not even true, that any one language, or any languages, which the Apostles, had they been educated Jews, might have known, would have sufficed for all these people. But those very people contrast the one native language and native country of the Apostles, with their own various languages—"Are not *all these* who speak Galileans? and how hear we, each in his own dialect, wherein we were born? We hear them speak—not "in tongues," —but "in *our* tongues, the wonderful works of God." Then there are enumerated fifteen nations, most of whom we know to have spoken distinct languages. And these say, that they each heard the Disciples speak in their own dialect, wherein they were born, in their own native language. There was not *one* native language for all these people. If any venture altogether to deny what Holy Scripture says, they do it at their own peril, and we understand what they mean. But to say that Holy Scripture does not mean that the Apostles spake in those divers languages, when Holy Scripture asserts in the plainest terms that they did, is (under pretence of vindicating the Scriptures, when they need no vindication) flatly to contradict Holy Scripture. In this way, every fact in Holy Scripture might be, by turn, denied.

But some say, (and Irvingites have quoted this in behalf of their claims,) this would be a superfluous miracle. "It is certain, that among the inhabitants of *cities* in Cappadocia, Pontus, Lesser Asia, Phrygia, Pamphylia, Cyrene, and the parts of Libya and Egypt inhabited by Greek and Jewish colonies, Greek was for the most part more understood than the old language of the country." And so that the passage is to mean, that, "among these *so-called* Galileans there *might be some* whose dialects were not that of Galilee;" and "it *might be also*, that people out of the border country of Galilee, had learned foreign languages, which they now employed, to be better understood by strangers." Now, first of all, these two "might be's" contradict one another. First, out of the fifteen nations eight are selected, in which it is supposed that Greek would be better understood than the dialects of the country. So then it is to be supposed that Greek was the language spoken. Secondly, it is supposed that divers of the Apostles, although called in contempt Galileans, despised, as they were, for want of culture, were in fact good linguists, and knew all sorts of languages. The High Priests knew St. Peter and St. John to be "unlearned and ignorant men;" but now they are, while fishing or mending their nets, to have learned tongues not spoken in the land where they lived—languages, which if any of us knew well, we should have the reputation of being very learned men. Again, on the one hand, it is supposed to be unnatural that, under the influence of the Spirit, and speaking the wonderful words of God, they should not use their native lauguage; and on the other, it is admitted that they did *not* speak their native language, but languages, which, "it might be," they had learned "with the view to be better understood." Such contradictions people fall into, when they will not submit themselves to the plain meaning of Holy Scripture. Our Lord had promised to His Disciples, among other miraculous gifts, that they should "speak with tongues;" and St. Luke relates, that, upon the descent of the Holy Ghost on the Day of Pentecost, they did speak in varied tongues. This theory admits that they did speak with tongues, only it supposes that those tongues were learned long before in Galilee.

The only ground alleged for all this is, that it is supposed that the inhabitants of the *cities* in certain countries mentioned in the account of the Day of Pentecost, could speak Greek better than their native language. But (1) this is not true; (2) if true, it would prove nothing. It is not true; for to go no further than the Acts themselves, the inhabitants of the cities of Lystra and Derbe spoke Lycaonian. It would prove nothing; for the Gospel was not to be preached to the inhabitants of cities only; and the rest are not even supposed to have spoken any but their own tongue.

With such plain words of Holy Scripture, it is superfluous to go further to establish that these people who heard the Apostles speak, "each in our own language in which we were born," did each use familiarly their own separate native languages. Yet it may illustrate Holy Scripture, to set before the eyes what is known of these ancient languages, of which some remain—some have long been swept away.

THE COLOSSAL WASHINGTON MONUMENT.—The casting of the horse for this monument, at Munich, is one of the great feats of modern foundry, as fifteen tons of bronze had to be melted and kept in a state of fluidity. For several days and nights previously a large fire was at these huge masses, which required to be stirred at times. When the bronze was liquified, an ultimate essay was made in a small trial cast, and to heighten the colour some more copper was added. Successively all the chambers through which the metal had to flow in the form were cleared of the coal with which they had been kept warm, and the master examined all the air spiracles and the issues of the metal; the props of the tubes were then placed, and every man had his duty and place assigned him. Finally, the master, amid the intense expectation of the many art amateurs present, pronounced the words, "In the name of God," and then three mighty strokes opened the fiery gulf, out of which the glowing metal flowed in a circuit to the large form. The sight was magnificent; and in the little sea of fire stood the master, and gave his commands about the successive opening of the props. Hot vapour poured from the air spiracles; in the conduits the metal boiled in waves; still, no decision yet, as the influx of the bronze in the very veins of the figure could be but slow. At once flaming showers jumped out of the air-conduits, and the master proclaimed the cast to have succeeded. A loud cheer followed, when the master approached Mr. Crawford, the artist of the Washington Monument, to congratulate him on this success. Another cheer was given to M. de Miller, the chief of the royal foundry of Munich, who had personally conducted the work.—*The Builder*.

THE VINE AT HAMPTON COURT.—Having made the following note of the vine at Hampton Court, and of its parent at Valentines, on a recent visit to them, it may be useful in your utilitarian miscellany. The vine at Hampton Court is the largest in Europe, its branches extending over a space of 2,300 feet. It was planted from a slip in the year 1768, and generally bears upwards of 2,000 bunches of grapes, of the black Hambro' kind. The original vine from which this cutting was taken still flourishes in Essex, at the seat, called Valentines, in the parish of Ilford, near Wanstead, where it was planted in 1758. In 1835 it bore 4 cwt. of grapes, and the stem girted 24 inches. In one season 300*l*. was realized by the sale of its fruit.—*Notes and Queries*.

SINGULAR PAPER MATERIALS.—In the Library of the British Museum may be seen a book, printed in the Low Dutch, containing upwards of sixty specimens of paper, made of different articles, the result of one man's experiments as early as 1772. In the manufacture of paper, almost every species of tough, fibrous vegetable, and even animal substances, has at one time or another been employed—the roots of trees, their bark, the vine of hops, the tendrils of the vine, the stalks of the nettle, the common thistle, the stem of the hollyhock, the sugar-cane, cabbage stalks, wood-shavings, sawdust, hay, straw, willow, and the like, have all been used, says Herring in his work on modern and ancient paper making, in the manufacture of paper.

For the Young.

THE CHURCH YEAR.

Conversations with my Sunday School Class.—No. 2.

> "Christmas afar glad token gives—
> Soft carols faintly ring."—
>
> KEBLE'S *Lyra Innocentium.*

"Dear children, as I was absent last Sunday, we will consider both the Second and Third Sundays in Advent in our lesson for to-day. You have probably noticed that the Collect for Advent Sunday is ordered to be used, together with that for the day, until Christmas arrives, as if to bring more forcibly to our minds the nearness of the 'unspeakable Gift,' and the true design of the blessings it offers. It adds greatly to the solemnity of the Services to hear this prayer repeated Sunday after Sunday, while we are watching for our Lord; and it is a fact worthy of notice, that the teachings of the Church to her children at this period are not concerning the state and manner of His human nativity—though prophecy is minute and eloquent on this subject—but wholly of a spiritual cast, enforcing the great doctrines upon which our faith and practice must stand, in order that we may look forward to His second coming 'with joy, and not with grief.' We will now notice the Collect, and as our lesson will be unusually long, I will explain it to you without any questioning, leaving you to reflect upon what I shall tell you, and be prepared to answer at some other time. In the Collect for the Second Sunday in Advent, we pray for grace to sanctify our knowledge of the Scriptures—a most necessary and appropriate petition for this time, when we are about to recommence the history of Him of whom Moses in the Law and the Prophets did write—whose day was seen with rejoicing by pious Abraham, and whose mission we are so highly favoured as to know and understand. One of the most important advantages of our Liturgy over other systems of worship, is the great space given to the Scriptures—so that not only our prayers and praises are mostly quotations from, or references to, the Sacred Volume, but nearly the whole Book is read through in the course of the year, or rather would be, if the intended Daily Service were faithfully observed. We are always more deeply impressed by listening, than by reading for ourselves. How thankful, then, should we be that the beautiful and simple narrative, the glowing poetry, the splendid prophecy, the earnest exhortations and solemn warnings of the Bible, are sounded in our ears whenever we enter the Lord's House! I shall never forget how deeply I was once affected by hearing the children of a public school repeat, in concert, the first chapter of the Gospel according to St. John. There was so much sublimity in the simple language when uttered by those soft, childish voices, that, with the familiar words, 'In the beginning was the Word, and the Word was with God, and the Word *was* God,' it seemed that the full glory of that blessed truth burst upon me for the first time; and I trembled with awe, while I wept tears of delicious happiness.

"One peculiar property of the Bible—which is, to my mind, sufficient to prove its divine origin—is the *unfading youth* (if I may so speak) of its language and instructions. A single perusal of an uninspired book is generally sufficient for our pleasure and profit, unless it is a work of science, and then the knowledge, when once mastered, has exhausted its novelty; but in this Holy Book, the language, though so simple that the child and the ignorant person can understand its meaning, is yet full of wisdom to the most learned, full of beauty to the most critical; and, though the words may be as familiar as the sound of our own names, they are ever new, ever suggestive, and always heard with untiring interest. I think we seldom realize that every good and wise book amongst us owes its contents, in a greater or less degree, to the Bible; but we have all doubtless noticed, when we have been listening to a strain of the most moving eloquence, how a quotation from Scripture—perhaps only a few words—designed to prove or illustrate the speaker's theme, flashes upon us a ray of concentrated light and thought, like a diamond from out a heap of gay-coloured pebbles. The more we study the Sacred Volume, the more we find to admire; it comprises all that the most inquiring mind and refined taste can desire; and those who faithfully ponder its pages will not long be destitute of the true wisdom which breathes in every line.

"Think of this, dear children, whenever you are tempted to neglect the Bible: 'the pearl of great price' is hid somewhere amongst its pages for every one of you. Read carefully and often; and if you bear this Collect in your hearts, it will indeed give you the aim and crown of existence—'the blessed hope of everlasting life!'

"With the Third Sunday in Advent we approach still nearer the first scene 'in the mystery of godliness,'—'God manifest in the flesh;' and as the time is short, the Church is called upon to pray that her ministers may follow the example of Christ's devoted forerunner, and so prepare the souls of their flocks, that, in the coming joyful commemoration, they may look forward with confidence to the coming of the Son of Man to judgment. And not only for this period, but at all times, we should be willing to strengthen the hands of those who minister in holy things, by our prayers and influence. There are many ways in which we can hinder the Gospel of Christ, through our conduct and feelings towards the clergyman of our parish. We may be censorious and over-particular—expecting perfection from a weak human being like ourselves—forgetting that the very station which calls for such graces and excellencies has its peculiar temptations, and exposes to unusual notice the slightest feelings of those who occupy it. We criticise the style, voice, and manner of the preacher—judging the Priest of God at the very Altar;—we find fault with his family arrangements, and take upon ourselves to regulate all his relations with his people, till we too often discourage him in his arduous and responsible calling, and confine to personal and worldly affairs the thoughts which should go constantly between earth and Heaven, like the ladder of the Angels, bearing up the petitions of a faithful congregation, and bringing down the blessings of pardon and peace.

"Thus, while we pray for the success of God's ministers, we must not forget our own duty towards them, that our prayers may be sincere and effectual to the salvation of men and the glory of God."

L. E. D'B.

KATY'S STORY.

BY EDITH MAY.

"Now, stay awake, dear grandpapa,
'Tis time to wake indeed;
You've been fast asleep in your easy-chair,
And I have a story to read.

"This is the pleasantest time of all,
When everything's so still;
The sun's gone down, and the edge of the moon
Is peeping over the hill.

"Don't let Bessy light the candles
Till she sets the table for tea;
The fire that shines so bright on the wall
Makes light enough for me."

"No, shut the book—don't strain your eyes,
You've tried them enough to-day;
Don't read the story, Katy dear,
But tell it your own way."

"Oh, the story is nothing, dear grandpapa,
It's more the way it is told;
'Tis only about a Shepherd,
And a lamb that strayed from His fold.

"How from green sunny meadows,
Refreshed by gentle rains,
This foolish lamb went straying off
To the windy barren plains.

"And how the loving Shepherd
Forsook those pastures calm,
And took no rest till on His breast
He laid His wearied lamb.

"I know very well who the Shepherd is,
And what is meant by the fold—
The Shepherd's our Lord, and the fold is His Church,
And sin is the barren wold.

"Am I one of his lambs, dear grandpapa?"
"Ah yes, I hope and pray—
But a little, wilful, careless lamb,
That is always straying away."

"Oh, grandpapa, it's an easy thing,
When one is grown up like you,
To be always good—but if you were I,
I wonder how you would do!

"'Twas only this very morning I said,
To Bess when she brushed my hair,
That I might as well not pray at all—
For what is the good of my prayer

"I go away and am just as bad—
And even while I am praying.
There's something in me thinks so fast,
I hardly know what I'm saying.

"Even when I'm saying my prayers,
While I'm kneeling by my bed,
Oh, grandpapa, you cannot guess
What thoughts come into my head!

"'Be good,' you say, 'I must try to be good,'
As if it all came pat;
Why, the very hardest thing in the world
Is just exactly that."

"Come hither, my little Katy,
Put your book away;
Come here to my knee, and look up in my face,
And listen to what I say.

"Never think again it's an easier thing
For me than for one like you,
To follow close in the Shepherd's steps,
As the Shepherd bids us do.

"For little lambs cannot wander far,
But they who are strong and bold,
Stray from the sound of the Shepherd's voice,
And out of the sight of his fold."

"Oh, grandpapa, there are some days
When indeed I try to be good;
When I try all day as hard as I can,
And want to, if I could.

"Do you think the Shepherd is calling then?"
"Yes, 'tis His lamb he seeks;
Listen well to the sound of His voice,
And you'll learn to know when He speaks."

"But what's the use? I may try and try
With all my might and main;
If I'm ever so good for a little while,
I'm sure to be bad again.

"When once I'm bad I can't be good,
For all the Shepherd's calling."
"Oh, little lamb, 'tis the Shepherd's staff,
Only, that keeps us from falling.

"'Tis not enough to hear His voice—
The lamb that has gone astray
Must answer when the Shepherd calls;
Then pray, my darling, pray,
To the holy, holy Lamb of God,
Who taketh our sins away.

"'Tis not enough that morn and eve,
Scarce thinking of what we're saying,
We say our prayers as we say our tasks—
That, Katy, is not praying.

"God never hears such careless words,
From earth they never rise;
But earnest prayers have angels' wings,
To bear them to the skies.

"To bear them where, at God's right hand,
Our Lord sits glorified,
With the marks of the nails in His hands and feet,
And the spear wound in His side.

"Oh, little child, for me and thee
He deigned to come down from heaven;
For me and thee on the cursed tree
His precious life was given.

"Our sins did nail Him to the cross,
Did plait His thorny crown;
Yet now on us from His glory's throne,
In love He's looking down.

"He pleads with us, He prays for us,
He watches us night and day;
With the blood that flows from His sacred wounds
He washes our sins away.

"Oh, happy is the Shepherd's flock!
Oh, happy they who follow
His steps, where pleasant waters flow
By grove and shady hollow!

"He calleth all, He knoweth all,
Against His feet they rest;
The little lambs He gently lifts
And bears upon His breast.

"Then pray, when sin comes near, to Him
Whom sin hath ne'er defiled;
Then cry with all your heart, 'Oh, Christ,
Come help Thy little child!'

"Be sure He will; though heaven is high,
He hears our feeble calling,
And sends His holy angels down
To save us when we're falling.

"They watch beside us when we sleep,
And guard us when we're waking,
From rosy morn till even-tide,
From eve till morning's breaking.

"They gather close around us now,
Here in the twilight dim,
Well pleased His blessed angels are
To hear us talk of Him.

"And through the gloom with angry brows
Lost evil spirits hover——"
"Oh, grandpapa, when you talk that way,
You make me cold all over."

"Ah, never fear, they're harmless here,
Their rage we need not dread;
They fly before His glorious name
Who bruised the serpent's head.

"When first baptismal waters fell,
In gracious healing showers,
Upon my darling's infant brow,
The prince of evil powers

"Was laid in chains beneath her feet,
And rise he will not dare,
If she'll watch and pray to the holy Christ,
To help her keep him there.

"Now ring the bell—'tis time for tea
And bed—it's getting late
For little girls just seven years old——"
"Oh, grandpa, *almost* eight!"

"Seven or eight, 'tis time to go,
The stars shine thick and bright,
God's angels guard my little Kate,
And keep her safe to-night!"

Hebdomadary.

THURSDAY, December 27.—*St. John, Ap. Ev.*—St. John was a Galilean, the son of Zebedee and Salome, younger brother of St. James, with whom he was brought up in the trade of fishing, and with whom he was called to be a disciple and an Apostle of our Lord. He is thought to be the youngest of all the Apostles. Of all the Evangelists, St. John has preserved the most of our Lord's words and doctrine; and therefore, in the Collect for his festival, the Church speaks of "being enlightened by his doctrine." This Collect also specially alludes to what St John says in the beginning of his Gospel, of Christ's being "the Light of men, which shineth in darkness, and the darkness comprehendeth it not."

FRIDAY, December 28.—*The Holy Innocents, MM.*—In the Holy Innocents, our Lord ennobled the whole age of childhood, as He sanctified it by Himself taking it upon Him. We dare not, then, look upon them as what they seem: we may not dare to make them (as the blind world often makes them) playthings in their first years, playmates in their next, of which, soon after, it often wearies. Infancy and childhood are sacred things. They are born candidates for life everlasting; when reborn in Baptism, they are members of Him who filleth heaven and earth. They are the special treasures of the Church. And if there is any day more than another which brings this to our minds, it is the Festival of the Holy Innocents.

SUNDAY, December 30.—*The Sunday after Christmas Day.*—It will be seen by a reference to the proper prefaces in the order of the Holy Communion, that there are four seasons of which the octaves are observed in the Church, viz.: Christmas Day (of which the octave is the Feast of the Circumcision), Easter Day, Ascension Day, and Whit Sunday (of which the octave is Trinity Sunday).

MONDAY, December 31.—*St. Sylvester, Bp.*—This Saint was Bishop of Rome early in the fourth century, and died on the 31st of December, 335.

TUESDAY, January 1.—*Circumcision of our Lord.*—The Church this day celebrates the festival of the Circumcision of our Lord Jesus Christ, who, when eight days were accomplished, subjected Himself to this rite, and first shed His sacred blood for us.

Note.—The collect for the Circumcision is to serve for every day after, until Epiphany.

LIBRARY

The Churchman.

NEW YORK, DECEMBER 27, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of the *Churchman*. All communications and articles concerning the paper to THE EDITOR of the *Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

☞ Dr. Hooker, of Philadelphia, is our general Agent in that city, and will receive subscriptions, and transact any business connected with the *Churchman*. Subscribers are respectfully informed that they can obtain missing numbers of the paper each week at his Church Publication Office, corner of Eighth and Chestnut streets. The public is also notified that copies of the paper are kept for sale at his store, and that of Thomas R. Callender, corner of Third and Walnut streets. Price 6¼ cents per copy. New subscribers leaving their address with either of these Agents, will be supplied regularly by mail.

☞ Joseph Robinson will act as general Agent in Baltimore, and subscribers will be supplied each week with missing numbers on application to him. The paper is also kept for sale at his Church Publishing House, 123 Baltimore street, and also at the extensive establishment of James S. Waters, 244 Baltimore street, price 6¼ cents. New subscribers forwarding their names through either of these Agents will receive the paper regularly by mail.

Notice.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

"*Puritanism in the Church*," even as an advertisement, must yet be authenticated by a real name. With us, it is not a matter of payment, but of principle.

"*S. R.*" shall hear from us by post.

We entirely differ from the views on Congregational Singing, to which "*R. H.*" has called our attention. We deny that "congregations as a body cannot sing; neither can they be taught to sing." We have ourselves seen practical proofs to the contrary. The old, chaste, and simple Church Music may be sung by any congregation, if due pains be taken to train them to its use. The paper is at our publishing office, addressed *R. H.*

☞ As our paper is published at an early hour on Thursday morning, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c, should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—With the present number of the Churchman another of the years of our life passes away. "We take no note of time," it has been said, "but from its loss." Certainly, as the years roll on, we are sensibly reminded not only of the rapid flight of time, but of our own hastening progress to an eternal state, our condition in which will be decided while in our probationary state here on earth; and he is wise, therefore, there can never be the shadow of a doubt, who takes care so to live holily here, that he may not fail to live happily for ever hereafter. But we are not writing a homily, however fruitful the theme may at this time be for one. We are only taking advantage, as has been our wont, of the present occasion to address one word of cordial greeting to our numerous readers,—to thank them heartily for their past support, and ask its continuance for the future,—to make our grateful acknowledgments, especially to our correspondents, along with the expression of our earnest hope, that they will continue to communicate with us,—and to wish them, one and all, very cordially and sincerely, A Happy New Year.

We cannot but feel deeply, in making even so usual a salutation as this, at the close of a year which has been one of the most eventful through which the Churchman has ever passed. To us it has been a year of much anxiety, seeing that we had aroused a feeling, by the independent and consistent course, as Church journalists, in which we had set out, the issues of which were, we do not deny, for some time critical, though never without hope. It was a great experiment. We had faith in the result from the first, although for a while there was much to try, and to shake it. But we have not been disappointed. It was a new thing, we well knew, to deal honestly and impartially with the Church in one of her own journals, and that one which had hitherto looked on some things but too indulgently. But we had implicit confidence in her truth, however it might have been obscured—we had the utmost trust in her influences, however they might have been perverted,—and we had the highest hopes in her capabilities, however they might have been cramped. We seek to be a true friend to the Church, by humbly striving to enforce the duty and necessity of enabling her to do her perfect work. Her mission among us is one involving the most momentous issues; and its full accomplishment will eventually be among the most glorious of consummations. Under these impressions, and with a single eye to this great object, we have laboured, and hope long to be privileged to labour, in her sacred cause; and although some few of the clergy around us, unable, it would seem, to bear the plain but well-meant truths our columns are from week to week presenting, have not only deserted the ranks of our supporters, but joined those of our opponents, we have, thank God, got others in their stead; and now that the experiment has had a fair trial, we are in a position to pronounce it not only most successful for the present, but full of hope beyond anything we could have calculated upon for the future. Had it been otherwise, he who has laboured therein would ere this have thrown down his pen, and returned to that more private station from which he was called.

It is, then, with the joyous and grateful feelings thus arising that we address our readers as we close the old year, and are about to enter with them upon what, let us hope and trust, will be to all of us a Happy New Year!

—We refer with much satisfaction to the notice we are enabled to give in our Church at Home news this week, of the better attention that is now being paid to the Holy Days of the Church in Trinity parish in this city. The new arrangements there are indeed a great improvement; and we have no doubt that if the admirable practice be continued, which has been so well begun by Dr. Haight, of delivering a concise discourse on the character of the day—the life, labours, and sufferings for the Truth of the Apostle, or Martyr, or both, as the case may be; or the nature and object of any other commemoration—that people will soon begin to regard such celebrations with very different feelings from those in which too many are now in the habit of indulging. We ourselves have known very great advantage to result from such a course, and have no doubt of its efficacy in the present instance, especially if the preacher's earnest eloquence be only followed up by a realization of its object in all that accompanies and follows upon it. Too generally—and surely it is a reproach that it is so—these Holy Days are in no wise regarded among us. The Church has appointed them, and provided special Services for them, and every Collect in such Services contains in itself a powerful argument for their religious observance; while, in other respects, a dutiful attention to them is especially bound upon the clergy,—and yet have they been almost universally neglected; or, if noticed at all, only by perhaps adding the Collect to the ordinary Service. Let us hope that a better state of things is at hand. The example of Trinity Church, it is not unreasonable to expect, will have an irresistible influence in many quarters. In one point, it is true—and that a most important one—there is still something wanting. The Service of the Holy Communion is begun, but its virtue, its essence, its vital part is withheld. It is mutilated—shorn of its beauty—bereft of its significancy—presented almost without meaning, and certainly without life. The celebration of that Blessed Sacrament is the great act of Christian worship in the Church; and surely such an act ought never to be omitted on one of her Festivals. Let us trust that the importance, nay, the necessity of this solemn duty will in this, as in many other cases, soon come to be freely acknowledged, and its obligation religiously discharged. In *one* of the churches of this city—but so far, we believe, only *one*—that of the Holy Innocents—is the Holy Communion administered on every Festival of the Church. And now that the tide of improvement is setting in from a more influential quarter, there is hope that in many more of our churches will the solemn duty, in a short time, be as carefully attended to.

—We record in our foreign intelligence, it will be seen, the somewhat sudden death of that accomplished Christian poet, and eloquent preacher, the Rev. Robert Montgomery. The melancholy tidings has shocked us the more, coming, as it has, so unexpectedly, because we had in the gifted and saintly deceased a personal friend of many years' standing; and it is scarcely three weeks ago, that we received from his own hand a beautiful little poem—by a singular and mournful coincidence, "*The Burial of the Dead*"—which appeared in our columns on the 6th of this month. Peace to his manes! His popularity, both as a poet and a preacher, was tested through a long ordeal, considering that he has died in the prime of life; and his virtues as a Christian pastor and his merits as a Christian gentleman, will combine with the records of his brilliant talents, to embalm his memory in a widely extended circle of affectionate friends.

—The further elucidation of the question started by a reverend correspondent, respecting the Priesthood of Melchisedec, which is learnedly given by our respected friend and contributor, C. F. C., does not, in some of its deductions, receive our entire concurrence. That there were characteristics in the ancient Priesthood that we have not, and need not, in the new, and that the two institutions had very striking differences, both in some of their organizations and some of their objects, we freely admit; yet there are analogies, and they are just such as will account for the retention of the term Priest in the Reformed Church. Take, for instance, the Sacrament of the Altar. Surely to officiate in this is a priestly office; and in our own ordinal none but the Priest is authorized to discharge it. "If it be objected," says Fludyer, in his Commentary, "that according to the usual acceptation of the word, it signifies him that offers up a sacrifice, and therefore cannot be allowed to a Minister of the Gospel, who hath no sacrifice to offer, it is answered that the Ministers of the Gospel have sacrifices to offer (1 Pet. ii. 3): 'Ye are built up a spiritual house, an holy Priesthood, to offer up spiritual sacrifices of prayer, praises, thanksgiving,' &c. In respect of these," he continues, "the Ministers of the Gospel may safely, in a metaphorical sense, be called Priests; and in a more eminent manner than other Christians, because they are taken from among men to offer up those sacrifices for others. But, beside these spiritual sacrifices mentioned," he adds, "the Ministers of the Gospel have another sacrifice to offer, viz., the unbloody sacrifice, as it was anciently called, the commemorative sacrifice of the blood of Christ, which does as really and truly show forth the death of Christ, as those sacrifices under the law did; and in respect of this sacrifice of the Eucharist, the ancients have usually called those that offer it up, Priests." Others of our reliable ecclesiastical authorities affirm of the retention of the term *Altar*, that it is so, "because the Holy Eucharist being considered as a sacrifice, we offer up the commemoration of the sacrifice which was offered upon the cross,"—so that, to minister there, we repeat, is a priestly office. These Catholic features of the case cannot with any fairness be excluded. For by all means let us have the whole truth, not merely a part of it; and when we have it all, it certainly becomes apparent, that though there is undoubtedly the "testimony of the Jewish Priesthood to verify our faith," it is yet not "a testimony which, once delivered, sets aside the old forever."

—It will be seen by our English Church news, that the judgment of the Consistory Court has gone against the Churches of St. Paul and St. Barnabas, in the complaint against the construction of their altars, their use of credence tables, altar cloths, and crosses. We are not surprised, however we may be grieved, by this decision; and although it will be appealed against in a higher court, we have not much hope of its being ever set aside;—for it is not merely that the law which bears upon the Anglican Church, as a State Establishment, is defective, but that there is everywhere, in high places, a disposition to take advantage of this defectiveness, in opposition to the Catholic character of what is at issue. For instance, the judge, in the case in question, under an evident consciousness of the great discretion that was left him as to the interpretation of certain points of the statutes under which he had to adjudicate, thought proper to declare, as introductory to his judgment, that he could not believe any of the contending parties did "for one moment conceive that in the matters under discussion there was anything of real or essential importance to vital religion, or indeed to true worship, save so far as one party may apprehend that the things complained of may lead to superstitious uses, and the other that they may conduce to the more decorous and effectual performance of divine worship." Then why not respect the latter, whose devotions are immediately concerned, rather than the former, who have no personal interest in it at all, but are too puritanical to tolerate the Catholic doctrines with which it is all connected, and therefore cannot abide, and do not go to worship at either of the churches concerned? The churchwarden, in whose name one of the suits is brought, is at heart a dissenter from the Church, and the cat's-paw of dissenters and others who, we repeat, have themselves no personal interest in the matter, but are actuated by an uncharitable and intolerant spirit of opposition to some of the Catholic verities of the Church, and to all that is devotional in the ritual arrangements connected therewith. The whole case, however, only affords further evidence of the anomalous state of things in our Mother Church, and forms another of those "shadows before," which certain "coming events" so frequently cast. The present incongruous elements in the Anglican Church cannot much longer remain together; and this decision, directed as it is so persecutingly against some of the most earnest and devoted of the clergy and laity, will only hasten their dissolution. Whatever the ostensible object may be, the practical effect of it is to "vex certain of the Church,"—to vex devout and pious members of the Church of England, as a branch of the Church Catholic—and to do so that the Catholic principles of the Church may be triumphed over and brought into disrepute. And such inflictions, it is now evident, they must continue to suffer, so long as they remain members of the Church Establishment of the State. Their only hope, therefore, is in escape from the clutches of that Erastian Establishment. Many, it is to be feared, will unhappily be driven by this very decision to take refuge in Rome. Nothing, we humbly think, can justify them in so rash a step. But that something must be done by the Catholic-minded portion of the Church—and done promptly now—to check such desertions, by taking away these incitements thereto, is becoming every day more urgent; and there is now no other way, that we can possibly imagine, than by going boldly for the Church's emancipation from the thraldom of the State.

OUR CHURCH AND HER SACRAMENTS.

The great Anglo-Catholic movement, to the blessings of which our respected Provisional Bishop so glowingly, yet so justly testified in his late Address to the Diocesan Convention, has done the least of all, in its extension to this country, in that which, in our Mother Church, has displayed its practical effects the most conspicuously and the most gloriously—the Services of the Sanctuary. In this respect it has there indeed been "the most energetic and the most important movement of any which has been witnessed in that branch of the Church since the period of the Reformation;" and it was one of the happiest of those discoveries that were made when "she dug down to her foundations," and of that enlightenment which was obtained by her "appeal to first principles," that her Sacraments and her Ritualism came to be not only better apprehended in theory, but more highly appreciated in practice; and that there forthwith followed the application of all this improvement to the ordinances and usages of the Church, in her round of sacred services, which has done far more than anything else to realize in all its fulness, and in all its individuality, the *devotion*, no less than the *learning*, of that "whole body of Patristic theology which was popularized in the Church," and of that "*ethos* of the ancient Church, which was revived and renewed in the modern." It was in this respect, we say, that more strikingly, because more practically, than in any other, she "arose and shook herself from the dust;" and by its influences, more powerfully because more outwardly than in anything else, has there assuredly been "a wonderful revival of spiritual life and energy."

We quote the expressions of our good Bishop himself, since we are about to apply their *morale*, as it were, to the case of our own Church; and it is desirable, therefore, that the testimony of one of her rulers should be that on which we rely, both as to the importance generally of the movement in question, and to the blessedness elsewhere of its general results.

And first, as to the Sacraments. If there was one thing with respect to which, more than another, "the *truth* has been too much obscured,"—if there was one of "those Catholic elements, which had been ever a real and essential part of her system, but which for a long period had been too much in abeyance, and too much overlooked," which more especially needed that the Church should set herself to resuscitate and reclaim,—it was certainly that which related to her Sacramental system, as well in its administration as in its doctrine. And this has been set right in a most devoted spirit, and with most remarkable success. The Sacrament of Baptism has had that divine reality given to it, in its principle and its practice, which it claims at the hands of those who are duly ordained to administer it in the name of Christ. In its administration, it has been more devoutly and solemnly performed, as a holy rite, contrasting most favourably with the careless, slovenly, and indecent manner in which it had been too generally done; while it has been boldly and faithfully proclaimed indeed to be, what the Church Catholic has ever held and taught that it is, "the mystical washing away of sin," "the laver of regeneration," the making those "the children of grace," who before, "being by nature born in sin," were "the children of wrath." Still more marked, however, has been the improvement as regards the Sacrament of the Altar. In nothing so much as in this, can it be said that our Mother Church has "taken more nearly the lofty tone and colour of the Primitive age—the age of Martyrs and Confessors." First, as concerns its essential nature, and its life-giving power, and its Eucharistic influences. All this had indeed been "too much in abeyance, and too much overlooked," —too much, not only in its doctrine wherever it was brought before the people, but in its celebration where, on occasions, "few and far between," they had the opportunity of partaking of this Blessed Sacrament. In the Bishop's words again—and they are his we have continued to quote—"her doctrine, her ministry, her Sacraments, her devotions, her ideal of the divine life on earth"—all this has truly had its vitality restored in our Mother Church through the holy influences of this great movement. But in nothing, we repeat, more eminently, in nothing more blessedly, than in her Holy Sacraments, and more particularly, because more prominently, in that "most comfortable Sacrament of the Body and Blood of Christ," which has not failed to be again, as it was of old, set forth as truly and emphatically "our spiritual food and sustenance." This very idea—rather, indeed, this great fact—that, namely, of its being "the strengthening and refreshing of our souls," has done more than almost anything else to restore "the character of the Church, as a Spiritual Body, the Body of Christ," and to realize "the ideal of the Divine Life on earth." Hitherto, this Holy Sacrament had only been celebrated, at the most, *monthly*—in many instances only once in three or four months; but now that its divine character and vital influences are once more recognized, where before it was celebrated twice or thrice a year, it has become at the least monthly; and where it was monthly it has very generally become *weekly*, and in some churches *daily*. While along with this there has been a most striking change in the deportment alike of the priests who therein "wait at the Altar," and the people who now, in very deed and truth, "draw near with faith, and take this Holy Sacrament to their comfort," having first, with deepest devotion, "made their humble confession to Almighty God, meekly kneeling on their knees."

And here is one respect in which we of the American Church have yet much to do in practically realizing the spirit and the object of this great Anglo-Catholic revival. There are yet but *two* churches out of the *sixty* in this city and its suburbs in which there is a Weekly Communion. We question if there are half-a-dozen throughout the whole United States. Highly creditable is it to the earnest-minded and devoted rectors of the churches of the Holy Communion and the Holy Innocents, that they have set so good, so blessed an example. One cannot but love and honour them for it. O, that many others among us might yet see its vital importance, nay, its indispensable necessity! At the Church of the Holy Innocents, the Blessed Sacrament is administered on every Festival of the Church, and on Christmas Day and Easter Day *twice*. Surely one has a right to expect this to become more general among us,—that every Lord's Day, at least, and every other Holy Day throughout the year, for each of which the Prayer Book provides a special Collect, Epistle, and Gospel, the practice of the Catholic Church, and the intention of our own branch of it, should be dutifully followed. For the assurance is a fearful one—"Verily, verily I say unto you, except ye eat the flesh of the Son of man, and drink His Blood, *ye have no life in you!*" And it is, be it remembered, our Blessed Lord's own assurance. And if that Holy Sacrament be, what it is declared it is, *life-giving*—if it be, as all who partake thereof acknowledge it is, "spiritual food," and that food of which *spiritually* the soul needs constant supplies, as the body does *its* food *naturally*,—surely, surely its monthly administration can never be sufficient for the devout and earnest heart! But, alas! how little is there, in the conduct of too many of our communicants, to indicate that they so esteem it! The coldness, the irreverence, the indifference, that are so manifest—the indevout hurrying to partake, and the ungrateful hastening away, in many congregations, before the solemn rite is finished, virtually despising the obligation of giving "glory to God on high," and returning thanks to their Heavenly Father, for having vouchsafed to feed them with such precious spiritual food,—what can one, however charitable one's feelings, infer from all this, but that there is no thorough appreciation, no real consciousness, either of the true spiritual nature of the Holy Sacrament, or of the inestimable benefits to be secured by the devout and worthy receiving of the same.

It is certainly, then, on every account, to be seriously lamented, that this *movement*, "the most energetic and the most important," as the Bishop so truly calls it, "which has been witnessed since the Reformation," has in these respects, so momentous as they undoubtedly are in their issues, effected so little practical improvement on this side of the Atlantic.

In our Church Services generally there is much the same cause for regret, that the influences of such a movement, so potent as they have been in our Mother Church towards that great end, should yet with us have had such inconsiderable practical results,—and especially as concerns the better provision of the Church's Ordinances, alike for the accommodation and the edification of the poor. The excellent Bishop of Exeter spoke out of a full and earnest heart, and from an experienced and well-informed mind, when he declared, "Among the poorest orders we commonly observe a great love of a majestic service. The ornaments of their church—the stained glass—the painted and, it may be, gilded walls—the Table of the Lord, elevated above the rest, and decked with sober yet costly furniture — the pealing organ — the chanted Psalm—the surpliced choristers—the solemnity of the whole ritual—gladdens, while it elevates, their minds; they recognize in it their own high privilege as Christians, and rejoice to find themselves equal participants with their richest neighbours, in the homage thus paid to the common Lord and Father of all."* How comparatively little, we say, has there yet been done in these regards, either for rich or poor! But our space compels us to reserve what we have further to say upon this part of the subject for another occasion.

FEMALE FOLLIES.

The social happiness of a commonwealth must ever mainly depend upon the virtue of its citizens; and in securing this, there is one influence that is universally more potent, perhaps, than all the rest; we mean the influence of woman; and especially as it is exerted in her domestic relations. Shakspeare speaks of this, when he says—

> "How far that little candle throws his beams!"—

and when he shows that it is not a light for ourselves, but for all around. Just as our Blessed Lord Himself has declared of letting our light, that is, our virtue, shine before men, that under its benign influence all may be enlightened and blessed. From woman this virtuous ascendancy ever acts with the greatest and most beneficent force, as well from her personal attributes, as the advantages of her position. She is, or ought to be, the charm of the domestic circle—the centre of its affections, and the regulator of its whole condition. That which secures the "rest of heart, and pleasure felt at home," must emanate from her. And if it be true, as undoubtedly it is, that our highest happiness and truest philosophy are of the still and social kind, her influence must there be chiefly felt, in all that is to promote, and heighten, and perpetuate it.

And all this, not by any force of rule and governance, but by the silent and gentle influences of her character, as one adorned with virtues which though simple are irresistible. She has not either the strength of intellect, or the power of mind, or the resoluteness of heart, to exercise an absolute sway. She is still, indeed, in subjection to man—she must be so, not only in the course of nature, but in the order of Providence; still the "weaker vessel," and unresisting dependent. She owes to Christianity, however, that which makes this weakness and dependence not only tolerable but delightful; while society is indebted to it for the blessed influences she is thereby enabled to exert. Christianity, it has been well observed, "is the only religion which presents woman to man as a companion; every other abandons her to him as a slave. To the Christian religion alone do women owe the liberty they enjoy; and from the liberty of women that of nations has flowed, accompanied with the proscription of many inhuman usages diffused over all parts of the world."† But this liberty could never be tolerable, let alone beneficial, without virtue, discretion, and desires restrained. The modest maiden, the prudent wife, the careful mother—these are the characters in which woman influences the morals, and promotes the happiness of society.

It is thus that the truth of the poet's glowing expletive of woman is made apparent—"A ministering angel thou!" And Washington Irving as faithfully as beautifully portrays her in her most hallowed and hallowing influences, when he says—"As the vine which has long twined its graceful foliage about the oak, and been lifted by it into sunshine, will, when the hardy plant is rifted by the thunderbolt, cling round it with its caressing tendrils, and bind up its shattered boughs; so it is beautifully ordered by Providence, that woman, who is the mere dependent and ornament of man in his happier hours, should be his stay and solace when smitten with sudden calamity; winding herself into the rugged recesses of his nature, tenderly supporting the drooping head, and binding up the broken heart." What a picture, we say, is not this of woman in that virtuous, tender, and affectionate character which belongs to her nature in all its dignity, and in all its blessedness! But what a contrast to female vanity, frivolity, or coquetry!

We have been led into these reflections by the tragical occurrence that has recently shocked and scandalized the respectable citizens of Boston, and in which such a contrast as we have just hinted at is most revoltingly exhibited. Two married ladies—the wives, we believe, of respectable merchants, and moving in the fashionable circles of that aristocratic and intellectual city—had been carrying on a foolish flirtation with two young gentlemen of their own rank in society; this misconduct having come to the knowledge of their husbands, the latter confederated for the purpose of inflicting castigation, not upon the silly women, but upon their imprudent and unfortunate danglers and admirers. They are inveigled, it turns out, to the residence of one of the husbands, where both the ladies are present to be confronted with them. Summary vengeance is then and there inflicted upon the young gentlemen, in a very brutal manner, and they both receive serious personal injury—one of them being so severely wounded and bruised that he dies soon afterward, and the perpetrators of the inhuman outrage are now in the hands of justice for the offence. Thus has a thoughtless, but in many respects, it seems, promising young man been brutally sacrificed, and these silly women have made themselves and many others miserable—perhaps for life—by their inexcusable folly and imprudence.

And yet, revolting though all this be, one can scarcely be surprised at it, in so far as the women are concerned, when one sees what is too often at work in those fashionable circles where such women shine, and considers the education they receive to qualify them for its conquests. We ourselves have, in the course of our editorial duties lately, had the task of reviewing popular but pestilent novels, that are acknowledged, we find, to present a pretty correct portraiture of the most fashionable society that is extant in our cities; and it is just the hot-bed for all that heartlessness and depravity which in this unhappy Boston case has had so brutal and tragical a result. And thus the evil is made to propagate and perpetuate itself. Wealth, and station, and fashion—the one flowing naturally into and through the other—produce a world of ensnaring and debasing dissipation, the elegance of which captivates even the well-disposed but weak, as well as the ill-intentioned and the scheming. To be trained for such an element, the female education, it is found, must not be encumbered with any of those Christian graces which would unfit rather than qualify them for its successful enjoyment. Not that religion is by any means discarded. This would be too glaring and violent a surrender to the Satanic influences that surround them. But that the religion they are instructed in is one which is nothing but a sham, we see clearly by its fruits when they go out into the world. We see its hollowness, indeed, even within the portals of God's House, which yet it is fashionable to frequent, and into which not only do they carry all their worldliness, but even practise some of their profanities. Nay, more awful still—instances there are, and only too numerous it is to be feared, of all this fashion and folly and vice being deemed not incompatible with a participation in that Blessed Sacrament by which they declare to God that they are made "very members incorporate in the mystical Body of His Son, and also heirs through hope of His everlasting kingdom!" Already had they professed, it may be, to "renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh,"—having with their own conscious lips, in the awful presence of God, renewed the solemn promise and vow that was made for them at their Baptism, solemnly ratifying and confirming the same. Yet they rush heedlessly, notwithstanding, into all that they have thus declared that they renounce; and then lay the flattering but fatal unction to their souls that they are prepared to approach the Holy Table of the Lord, and presume "to eat of that Bread and drink of that Cup" which is not for the worldly but the saintly, and delude themselves with the presumptuous persuasion that, without any sincere repentance or heartfelt confession, but probably with a full intention, perhaps under several immediate engagements, to return to all their gaieties and vices again, they are not only fit to be communicants, but will thereby make some sort of atonement for their folly and their sin!

Do not, however, let us be understood as indulging in sweeping and indiscriminate reprehensions. God forbid that we should ever be so illiberal and uncharitable. Among the daughters of the Church, as among their sisters, we doubt not, of every other religious body, there are women of devotion and piety, of modesty and virtue, who are bright examples of the Christian character. But it must be admitted, nevertheless, that there is too much of that fashionable frivolity and heartlessness prevalent among us, which has led to so fearful and fatal a catastrophe at Boston, and that there are immoral influences of the most pernicious kind at work, which even they who may themselves resist them do little or nothing to discourage. Boston, too, it should be remembered, has been the head-quarters of several of those mischievous movements which have sought to drag woman from her own natural sphere, and place her in positions demoralizing to herself, and dangerous to all around her. How far the evil example of this may have affected the female society of a city notorious in other respects also for its infidel and semi-infidel *isms*—its rationalism, and pantheism, and arianism, and socinianism—we do not know. But the case notwithstanding affords a striking illustration of the absence of those holier and happier influences which the religion of the Bible, as handed down to us in the Church Catholic, can alone exert.

There is no correction of these evils, we all know, the efficacy of which can ever be relied upon, but that which resides in pure and undefiled religion. On the religious mind, on the renewed heart, can we alone with safety depend, whether in man or woman, for the constant maintenance of virtue, and the resolute resistance of vice. And there are too many, even with modesty, and prudence, and discretion, who, like Martha, "careful and troubled about many things," yet, like her, forget that "one thing is needful," and fail therefore to earn the blessed assurance which the Lord Himself gave to Mary, that she had "chosen that good part which should never be taken away from her."

Yet even where these higher and holier considerations will not avail, there are others, inferior but more plausible, which often will; and as respects that class, in particular, of our female society, to which the tragical affair at Boston reads its most powerful lesson, it may not, we conceive, be out of place, on such an occasion, to transcribe the remarks of an ancient moralist, which are quite as applicable to our times as they doubtless were to his, and which have a plain good sense about them which even to the worldly must convey an irresistible conviction of their truth. "When girls are grown up," he says, "they begin to be courted and caressed; when they think that the recommending themselves to the affections of the men is the only business they have to attend to, and so presently fall to tricking and dressing, and practising all the little engaging arts peculiar to their sex. In these they place all their hopes, as they do all their happiness in the success of them. But it is fit that they should be given to understand, that there are other attractions much more powerful than these; that the respect we pay them is not due to their beauty, so much as to their modesty, and innocence, and unaffected virtue; and that these are the true, the irresistible charms, such as will make the surest and most lasting conquest."*

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* Bishop of Exeter's Pastoral Letter of 1852.

† St. Pierre.

SCIENCE WITHOUT RELIGION.

The danger of such a propensity to let science—and too often, in the religious sense, "science falsely so called"—absorb every faculty of the mind, as that which the speech of the Prince Consort of England, remarked upon last week, so eminently displayed, is its misguiding and mischievous materializing influences. In the first place, it exalts science above revelation; and one effect of this is, to make men sceptical of several subjects of revelation which do not appear, to their imperfect capacities, and swayed by their corrupt affections, to be in harmony with science. In the next place, it makes the temporal interests of mankind superior to their spiritual; and the natural consequence is, that the latter are sacrificed to the former. And, further, it makes those who are devoted to science become so thoroughly absorbed in it, that they not only look with something very like contempt upon spiritual things, but refuse their earnest belief to whatever they either cannot or will not comprehend. You seldom or never hear of such devotees to the physical sciences attaching any importance to religious education. They virtually, indeed, deny its very necessity. The *mind* has all their attention—the *heart* is not worth caring about at all. Their scientific theory, in fact, is such as to sink the heart in the mind. Cultivate the mind, they say: store it with science and art,—show it how these are "the conscious regulators of productive industry,"—fill it with the knowledge of the laws of nature, and of material things,—enlighten it with the knowlege of the "laws by which the Almighty governs the Universe,"—advance it onward, even toward "the attainment of divine truth,"—and still the great point of all is overlooked. The soul—man's undying, immortal part—is uncared for, since *this* has to do with the heart far more than the mind. Not that we would by any means slight the cultivation of the mind. But the knowledge of its organization is too apt to be overlooked, while a concern for the exercise of its capacities is made to overrule every other consideration. "The mind, like all other things," says La Bruyere, "will become impaired: the sciences are its food; they nourish, *but at the same time they consume it*." And besides, this mind itself is an immaterial thing—that is to say, it is not material: it has not the properties of matter. There is a consciousness, we know, which informs us of the operations of the mind, but it does not reveal to us its abstract nature; for these operations of mind are quite distinct from the properties of matter; nor is there any proof of mind being a property dependent upon any arrangement of matter. Mind, it is true, is subject to an external law; and it is under the influence of this, philosophers will contend, that its operations must be carried on. It is what they mean when they tell us, that *truth* should be our object, and that science should direct us in its pursuit,—that we should understand the real nature of material things—that we should form right views of their properties and their action—that we must not be mystical, fanciful, ignorant, or mistaken; in a word, as they really mean, we must not be *spiritual*, but *practical*. Of course, that is, as the world and its science deems things practical, and which is commonly, if not universally, as contradistinguished from spiritual.

The working of all this has been exhibited in Germany, perhaps more than in any other country, as that subtile kind of atheism which can insinuate itself into men's hearts when in its grosser form it would be revolted at and rejected. It makes God and His Universe one and the same—a mere mechanism—and so virtually denies the sovereignty of any God over the Universe. And Prince Albert's ideas about "the laws by which the Almighty governs the Universe," though apparently free from all atheistic taint, may yet not consist with an acknowledgment of God as He is revealed to us in His Holy Word—which, by the way, is never appealed to by men of such minds as any authority upon the subject. They quite exclude, too, if they do not actually repudiate, any consideration of the identical relations in which Almighty God stands to all His creatures,—that He is their Creator, Instructor, Influencer, Saviour, Judge. They forget, moreover, that all the power which they exert under their rules of science and art, as these are exercised in the advancement of a people's material progress, is purely derivative and permissive—and that by themselves, by their own arm, except as armed with the power from God, they could neither create, preserve, nor destroy. The revealed will of God, therefore, is not recognized as the absolute standard of all right: it is not acknowledged that whatever He would influence and commands therein must of necessity be good, and must irresistibly claim their obedience. The method of discussing the will of God by the light of nature—or, as Prince Albert expresses it, "by the study of the laws by which the Almighty governs the Universe"—is one that only leads men away from the true source of that knowledge that is essential thereto. Whereas the will of God is known by the express words of Holy Writ; and of this knowledge His Church is the witness and keeper. Inferences drawn from the light of nature, the researches of science, and the works of God, are important as confirmations of that which has been revealed; but this is all; for it was when the world had brought out all those inferences, we must remember, and with the greatest ingenuity, yet discarding revelation, that through divine inspiration it was pronounced of it, that it "knew not God." And when Paley declares, that "religion, natural and revealed, go hand in hand,, and as the object of both is the same, to separate them is an absurdity, since it matters not how we discover the will of God, so that we do discover it"—he fails to attach that importance to revelation which belongs to its absolute and indisputable testimony, although he yet bears us out in our argument. We know that there is a power external to ourselves—a law that exerts its authority over us in our hearts and minds. And this is only another confirmation of the truth we contend for; since a law implies a legislator, and the Legislator in this case is God Himself, the conscience bearing witness, and who speaks to us through its voice. The merely intellectual man is not satisfied with any of this, in itself, or even its associations, as involving religious obligations. There are certain things implied therein which he wishes to have accounted for; and he is unwilling to believe them unless he can account for them—refer them, that is, to something else as a cause, or some existing system with which they will harmonize, to some visible evidence which may be considered conclusive, some material fact which cannot be disputed. Butler, we are aware, has argued that "exclusive of Revelation, man is, from his make, constitution, or nature, in the strictest and most proper sense a law to himself,"—that "he hath the rule of right within,"—and that "what is wanting is that he honestly attend to it."* Yet is it distinctly stated in the revealed Word of God,—"For I know that in me, that is, in my flesh, dwelleth no good thing;" and again—"Not that we are sufficient of ourselves, to think anything as of ourselves, but our sufficiency is of God." So that we must look to God, before any "rule of right within" can avail us for our direction; we must seek for His Holy Spirit, both to strengthen the conscience, to purify the heart, and to enlighten the mind, ere we can expect to realize what Prince Albert's expression in its true meaning can alone signify, of "advancing towards the attainment of divine truth."

Not, as we have said before, that religion has anything to fear from rational investigation; and true science, if only exerted in due subordination to a higher authority, will not only harmonize with, but confirm and illustrate it. "It is not for want of reason on the side of religion," says Archbishop Leighton, "that makes fools disbelieve it"—no, nor worldly-wise men either. But for religion to be available, there must be that faith in the heart which is the submission of the intellect to the will of God; which amounts, in fact, to a confessing that He is truth, and His truth is omnipotent. And the clearness and fulness of this will God hath revealed to us in His Holy Word. Nay, as Bishop Jeremy Taylor says, "We should be ignorant for ever of many natural things, unless they were revealed; and unless we knew all the secrets of philosophy, the mysteries of nature, and the rules and proportions of all things, and all creatures, we are fools if we say that what we call an article of faith—I mean truly such—is against natural reason. It may be, indeed," he continues, "as much against our natural reasonings, as those reasonings are against truth; but if we remember how great an ignorance dwells upon us all, it will be found the most reasonable thing in the world, only to inquire whether God hath revealed any such proposition; and then, not to say, 'It is against natural reason, and therefore an article of faith;' but, 'I am told a truth which I knew not till now, and so reason is become instructed into a new proposition.'" Yes—reason must become divinely instructed, and it must also become divinely directed; and science itself can never do this. When it is done apart from earnest faith, apart from that divine grace which is obtained through faith, the most highly instructed, the most powerfully enlightened reason will nothing avail that which must yet be accomplished,—our reconciliation with God, through the means He has provided,—our realization, in all its individuality, of that great fact of the Gospel which is so beautifully expressed in the words of the poet, when he says—

> "Faith builds a bridge across the gulph of death,
> And safely lands us on the farther shore."

THOUGHTS ON CURRENT EVENTS.

The cases in the Consistory Court of the diocese of London, which were commenced for the purpose of procuring a decision of certain points connected with the celebration of divine service in the district churches of St. Paul, Knightsbridge, and St. Barnabas, Pimlico, have just been brought to a close. The opinion pronounced by Dr. Lushington, the judge, occupies about eight columns in a London paper of nearly the same size as the *Churchman*. It is marked by ability, calmness, and moderation, and is much more entitled to respect than most decisions of similar questions in the English (so called) Ecclesiastical Courts.

It affords, we think, some evidence that the judge was unconsciously under the influence of the popular Romaphobia, but he never drops an expression inconsistent with the dignified calmness which becomes his position, and has, upon the whole, decided the cases upon strict legal principles, although, with respect to some of the applications of those principles, we might not feel disposed to agree with him.

He lays down the general principle, that he is bound to carry out the intention of the laws and precedents by which he is bound, and to pay no regard to questions of expediency or convenience. In this every lawyer must agree with him, as well as in the idea that in doubtful cases, contemporary exposition and contemporary evidence must be preferred. Upon these grounds he rates the authority of Jewell and the bishops of Elizabeth's reign, as well as that of Ridley and those of Edward's time, higher than that of Laud and the Caroline prelates, in giving an interpretation to the acts of the reformers. Those acts he regards as being the law, which he is bound to carry out according to their true intent.

He holds that the order in Council for the removal of altars, and setting up of moveable communion-tables, is the law by which that part of these cases is to be governed. In this he is sustained, and, in fact, controlled, by the decision of the Court of Arches, which is superior to his court. The altars, which were to be removed, he holds to be such altars as were in use previous to the Reformation. They were of stone, immoveable, and in the form of tombs. Wherever, then, these facts appear, he considers the altar unlawful; and he accordingly decrees the removal of the altar at St. Barnabas. He intimates that the single fact of an altar being of stone is sufficient to render it unlawful, as well as that of being immoveable. The tomb-like form he does not consider so important, and gives no countenance to the notion of the necessity of a table with legs. Nor is he very strict as to the degree of mobility, which imparts lawfulness; for these he assigns a somewhat unlawyer-like reason. It is, that the practice of moving the table has gone out. The altar at St. Paul's is too heavy to be readily moved, and of tomb form, but is made of wood; it is therefore to remain. The question of the credence tables had also been decided in the Court of Arches against them. We cannot believe that this decision is right. A credence table is not an altar; and, therefore, not within the order in Council. It is expressly decided not to be an ornament, and is, therefore, not within the clause of the Act of Uniformity on that subject. It is really a piece of useful furniture, rendered necessary by the rubrics of the Communion Service, which are themselves a part of the Act of Uniformity. Not being anywhere prohibited, it seems to us a very clear proposition that it is lawful. Nothing done before 1662 can affect the question; because the rubrics which ought to govern it were adopted at that time, and ratified by act of Parliament.

The question of ornaments he considers, and no doubt rightly, to be governed by a clause introduced into all the Acts of Uniformity which have been passed. It authorizes the continuance of all such ornaments as were used by authority of Act of Parliament in the second year of Edward VI. There is a difficulty in ascertaining what ornaments were then in use; but Dr. Lushington shows, satisfactorily, that crosses were not, and accordingly directs their removal. But we suppose that this would not extend to a cross carved in relief, on a lawful ornament, or piece of furniture, or to one worked into the fabric of an altar cloth, or communion cloth.

As to communion cloths, he condemns such as are decorated with lace or embroidery as not being fair linen cloths. The altar cloth, with which the table is to be covered, except during the celebration, may be of any colour, but must, like the communion cloth, be free from any decorations, not a part of its fabric. It is even intimated that there may be several of different colours to be used at different times; but the changing them according to the ecclesiastical seasons is unlawful. Why we do not clearly see, since, if an altar cloth may be of any colour, we cannot comprehend how the nature of the ornament is changed by the colour being adapted to the season. This distinction seems to be an instance of the Romaphobia of which we have spoken.

On the question of lights, Dr. Lushington has come to the same conclusion at which we had arrived some time ago, that is, that the rubric which authorized them to be placed on the high altar, before the Sacrament, is of no force now, when there is no high altar, and the reservation of the Sacrament is prohibited. He allows, however, candlesticks and candles upon the altar, as furniture for the purpose of giving light, and even that they may remain there when not wanted, provided that they are not lighted. We have no doubt that this is technically lawful, but are disposed to think it irreverent.

We have thought it desirable to give our readers the above abstract of a decision in which it is to be supposed that they all take some interest. But we are at the same time desirous of reminding them, that the decision is of no authority in this country. It is merely an exposition of an order in Council and of an Act of Parliament, which, although they are a part of the Queen's Ecclesiastical Law, are no part of the Church's Law. They are consequently of no force in this country. The opinion of Dr. Lushington, as to the propriety of the things to which the discussions before him related, has not been given, except with reference to the written laws which he was expounding. If it were, he himself intimates, more than once, that it would be of no value. The right to use all or any of the condemned articles in our Church is entirely untouched by this decision, because the laws upon which it rests are not in force here. Nor is there any other prohibitory law. The use of them is then a question of expediency, which every man must decide for himself, whenever he is called upon to act, and which he has no right to decide upon at all when he is not required to act. The question is nevertheless, in our judgment, one which is often very important, and sometimes very difficult. The decision requires sound judgment and great charity. An affirmative decision may sometimes be dangerous; but the danger will be, not of making Romanists, but of making Puritans!

H. D. E.

Baltimore, December 22, 1855.

NOTES AND COMMENTS.

The Obstructions to Vital Christianity.—Our sectarian contemporary, the *Intelligencer*, enumerates a great many things as obstructions to the progress and the influence of the Christian religion among us. Defective preaching is set down as a principal one—the world's neglect is another—and man's selfishness is another. "He (the preacher) *who substitutes other topics* in the place of the great topic of salvation and its associated truths, is such. Christ—Christ is the soul and substance of the message of the Gospel. But the world wearies at the old story. That the Church does not expand and grow fast enough is the result of this world's neglect. The farther result is, less of Christ and more of something else. Then out goes Christ and in comes even a less than Paul or Apollos. And to what then has not the pulpit been prostituted to ease the hearer and to popularize the preacher? Self comes in as Christ goes out. Self in political prejudices, and religious prejudices, and personal prejudices, and prejudices of sentiment in ten thousand shapes." But is not all this ministered unto, most of all, by those who, like our contemporary and his confreres, are devoted to a schismatical system, in which it is inherent? Why, in the first place, upon the very principle of private judgment on which they themselves severally act, the sectarian preacher has a right to choose his own "topics"—and treat them, too, as he thinks best. Then as to "the world wearying at the old story," do not they themselves not only bring the world into their councils, but give it an irresistible control over the working of their "Church" schemes—as exhibited by the many worldly devices which they are continually having recourse to for sustaining themselves? And also as to "self coming in as Christ goes out"—is it not mainly a matter of *self* throughout? *self* in the will that has placed them in the ranks of schism, if not also of heresy, where they respectively are, and *self* in very much that keeps them there? Why are they all splits-up from the "One Body," and splits-off into various bodies, but because that self-will has been yielded to, instead of submitting to "the Unity of the Spirit?" Our contemporary, therefore, must dig down much deeper than he has done, before he can get at the root of the evil of which he complains.

True Revivalism.—Our Presbyterian contemporary, the *Evangelist*, is quite right when it maintains, that a revival of true religion must begin in the heart of God's people. "The graces of piety," it remarks—"*the fruits of the Spirit* which have there languished, must first revive, and put on their vigour and beauty, before religion can be expected to take root in the hearts of wicked men. Until this is done, there is very little to commend the subject to the attention or the confidence of sinners. It is when religion thrives in the hearts, and reveals its beauty and power in the lives of Christian men, that the world becomes impressed with its importance, and gives heed to its claims." All this is true. But one is tempted to inquire, after reading such declarations, coming as they do from without the pale of the Church, "Why then do ye not yourselves illustrate it by ceasing to be apart—cut-off-schismatics?" The Unity of the Spirit—of the Spirit the fruits of which "must first revive, and put on their vigour and beauty"—is an essential attribute of its nature and an invariable characteristic of its influence. There is *One* Body and *One* Spirit—as there is also *One* Faith, and *One* Baptism. Why, then, do the Presbyterians continue to contribute to make these not *One* as Christ has ordained they are and must be, but *many*, as the enemies of Christ delight to have them—if only upon the principle, that as union is strength, division is weakness? Surely these considerations deserve to be taken seriously and prayerfully into account.

The Instability of the "Isms."—We quite agree with the *Episcopal Recorder* as to the shifting nature of Socinianism,—or, what they delight to call it, Unitarianism,—which is, in fact, fast slipping out of existence, it would seem, altogether. "As might be easily expected," says our contemporary, "it is the more volatile of the component elements which has been the first to take its departure, and this has been effected somewhat in the same way that in a chemical compound each ingredient is separated by the touch of its own sympathetic acid. The fact is," it is added, "that Unitarianism in the Middle and Southern States might for a few years longer have kept up its individuality as the loosest kind of religionism in our midst, had it not been for the appearance on the stage of systems looser still." But then is not this the natural tendency of all the "isms?" How can it be otherwise? They are one and all products of that which man has no right to give way to in matters of faith, uncontrolled by that divine authority which has been instituted for the purpose of preserving and perpetuating in all its integrity "the faith once delivered to the saints." We are not, in matters of religion, either to do or to think every man "that which is right in his own eyes." The disregard of this it is, that has caused, and still causes, all the "isms" which distract the humble but anxious Christian mind, and do so much mischief to the Christian cause. "The loosest kind of religionism" is to be attributed to this, and there is just as much chance of its being "the loosest" as the tightest, when once men give rein to their mere private judgments, and set at naught the claims of the One Catholic and Apostolic Church as "the pillar and ground of the Truth."

"Primitive Apostolical Eloquence."—We are sorry to find Senator Seward, in the course of his oration delivered at Plymouth last week, denominating as "primitive apostolical eloquence," worthy to rank with the "inspired apology of Paul before Agrippa," the defence of the groundwork of Puritanism in its very worst phases—those of intolerance and disunion in its seeking to involve the material in the spiritual—to make religion a substitute in manners, sentiments, and modes of thought, and be a set pattern for outward decorum, and provided methods of conventional propriety for ever, which all who differed were regarded—to use very mild terms—with envy, hatred, and uncharitableness. Thus speak the "apostles" of the Puritan Church:—

Upon a careful examination of the Holy Scriptures, we find the English hierarchy to be different from Christ's institution, and to be derived from Antichrist, being the same the Pope left in this land, to which we dare not subject ourselves. We farther find that God has commanded all that believe in the Gospel to walk in that holy path and order which He has appointed in His Church. Wherefore, in the reverend fear of His name, we have joined ourselves together, and subjected our souls and bodies to those laws and ordinances, and have chosen to ourselves such a ministry of pastors, teachers, elders, and deacons, as Christ has given to His Church on earth to the world's end, hoping for the promised assistance of His grace in our attendance upon Him, notwithstanding any prohibition of men, or what by men can be done unto us. We are ready to prove our Church order to be warranted by the Word of God, allowable by her Majesty's laws, and no ways prejudicial to the Sovereign power, and to disprove the public hierarchy, worship, and government, by such evidence as our adversaries shall not be able to withstand—protesting, if we fail herein, not only willingly to sustain such deserved punishment as shall be inflicted upon us, but to become conformable for the future, if we overthrow not our adversaries.

Union in opposition to the Church, and the Church of England confounded with its hierarchy; the hierarchy sprung from Antichrist, and the Archbishop of Canterbury equivalent to the Roman Pope!

It is scarcely a wonder that Senator Seward, in lauding as well nigh inspired the words enunciating this ludicrous and arbitrary association of ideas, should claim for Puritanism—what we never knew to be claimed for Puritanism before—"a conservative power." We are at a loss to know the significance of the term in such a connection. Mohammedanism might be thus accredited in its civil, political, and ecclesiastical polity; but Puritanism was the mere dogmatical exposition of individual and ever-shifting interpretations of Scripture, enforced on men by the despotism of numbers, and not leaving its disciples even conventional freedom. The Senator, instead of falling in with the current spirit of the times of which he treated, should have regarded those things from a higher point than any attained by direct induction, without reference to those higher principles set forth by the Church, in all ages the representative of that order by which God communicates His Spirit, and by which alone truth is conserved.

The Rector of St. George's among the Schismatics.—A building on the corner of Madison and Catharine streets, known as the "Madison street Methodist Episcopal Church," has been recently purchased, it seems, by the Port Society, and appropriated as a house of worship for seamen. On Sunday last, it was opened as the "Mariners' Free Church," and about 700 persons, we are informed, attended the religious services in the morning. The opening exercises were conducted by the Rev. Chas. J. Jones, pastor, and the Rev. Dr. Alexander, who preached on the occasion a discourse which he delivered on board the steamer Arctic, at sea, several years ago. In the afternoon the Sunday school held an anniversary, when addresses were made by the Revs. Joseph P. Thompson and B. W. Childlaw. All this is very natural, but in addition to the preachers named above, we learn that the Rev. Dr. Tyng delivered a discourse in the evening. What has Dr. Tyng, or any other priest of the American Church, to do with the Madison street meeting house?

Improvements in Cottage Pianos.—Many of our country readers, to whose dwellings, and to whose circumstances generally, perhaps, cottage pianos will be more suitable than any others, may be interested to know what great improvements have recently been made in them by one of our own manufacturing firms,—the house, namely, of Messrs. Thurston & Son. The advantages here conferred upon the instruments, are their ability to stand in tune, their improved *action*, not being liable to get out of order, and also their greatly improved appearance, making them a very beautiful piece of furniture, not taking up one-half the space of an ordinary *square* piano. The manufacture of these pianos was commenced in New York by the firm nearly three years ago, but they were not brought to perfection until a considerable time after, on account of unforeseen difficulties in adapting them to this climate: it was also nearly impossible to procure competent workmen. The task, however, has now been accomplished; and we speak from our own personal knowledge when we say, that the instruments are in all respects admirable

Swords' Pocket Almanac for 1856.—We have received from Mr. Stanford, of No. 637 Broadway, a copy of Swords' Pocket Almanac for the year of our Lord 1856. It is a most excellent little work of its kind, characterized by great accuracy in all the departments, and, in addition to the usual matter of which Church Almanacs are made, containing, together with complete lists of the bishops and clergy in each diocese of the Church in America, the Constitution and Canons of the Church. The last is certainly a very valuable addition to a manual of this description. We can cordially commend this Pocket Almanac as the best publication of the kind in the diocese.

Life Insurances.—Elsewhere will be found in our columns the advertisement of the British Commercial Life Insurance Company, established both in this country and England, and possessed of an amount of guaranteed capital that together with the standing of the members of the board of referees in New York, supplies it with every condition that can be demanded for personal confidence. It presents several especial features, recommendatory to such as appreciate the value of this method of securing provision for those who might otherwise be left destitute, and so removing one chief cause of present mental anxiety and care. We cannot too highly commend the practice of congregations insuring the lives of their pastors. There can be no more substantial token provided. A life policy would constitute a most grateful New Year's present to any clergyman, being at once valuable and appropriate.

Women and Pictures.—If, indeed, woman were mere outside, form and face only, and if mind made up no part of her composition, it would follow that a ball-room was quite as appropriate a place for choosing a wife, as an exhibition room for choosing a picture. But, inasmuch as women are not mere portraits, their value not being determinable by a glance of the eye, it follows that a different mode of appreciating their value, and a different place for viewing them antecedent to their being individually selected, is desirable. The two cases differ also in this, that if a man select a picture for himself from among all its exhibited competitors, and bring it to his own house, the picture being passive, he is able to fix it there: while the wife, picked up at a public place, and accustomed to incessant display, will not, it is probable, when brought home, stick so quietly to the spot where he fixes her, but will escape to the exhibition room again, and continue to be displayed at every subsequent exhibition, just as if she were not become private property, and had never been definitely disposed of.—*Hannah More.*

Clerical Changes.

The Rev. R. M. Abercrombie, rector of St. John's Church, Clifton, Staten Island, has received and accepted a call to St. John's Church, Hartford, Connecticut, and will enter upon his duties the first Sunday in February.

The Rev. James C. Richmond, of Massachusetts, has received a call to the rectorship of Zion Church, Newport, Rhode Island.

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* Epictetus.

* Upon Human Nature, Sermon iii.

Literature.

Edith May's Souvenir for Little People. Katy's Story, and other Poems and Tales. By Edith May. With Illustrations on Steel. Philadelphia: Willis P. Hazard.

The title of this attractive book of the season—which we have transcribed in full—of itself conveys no imperfect description of its character and object. It is a Souvenir for Little People, from the popular pen of our friend and contributor, Edith May; and a very capital one, we assure the juvenile classes, all and sundry, they will find it, and adapted equally for the girls as the boys—we beg their pardon, the young ladies as the gentlemen. Nor is it a Souvenir which those of maturer years need look upon as beneath their notice; for the literary merits of its contents are such as to entitle it to the respectful attention of the risen, no less than the rising generation. It is, of course, more especially designed, and more particularly adapted, for the young. But there is in it a display of talent, and its pieces are so full of interest, and they abound with such excellent sentiment, that all alike will be entertained, and charmed, and instructed. Yes—*instructed;* and it is instruction conveyed in so attractive a form, as to make it powerful in its impressions, and irresistible in its influences. It is a book that will serve to while away a leisure hour with the gravest of us, as advantageously, as delightfully, if we will, for the nonce, "become as little children"—which, believe us, it is both profitable and pleasant sometimes to do. We may be men and women too much. The busy cares, the unremitting anxieties, the wearying business of daily life may absorb us too completely. We all need relaxation. Depend upon it, we shall all of us return refreshed by it, and therefore renovated and improved by it, to the active duties of life. Such recreation, in fact, is itself a duty; and though it may not be an active, it is yet an indispensable one. The maxim of youth is, in its degree, applicable also to manhood—that, "All work and no play makes Jack a dull boy." And this is no mean way, let us be assured, for a man to "make his soul enjoy good in his labour." The quality of that on which he seizes for such relaxation and enjoyment is, of course, to be taken into account. But here, in this delightful Souvenir, it is of the best and purest. Trifling, it may probably seem—frivolous, perhaps, to some. Still, it is refreshing, gladdening, nay, elevating. Besides, we are not always, and at all times, to be serious and solemn. "To everything there is a season," the Preacher informs us, "and a time to every purpose under the sun,"—ay, a time to laugh, as well as a time to weep; a time to dance, as well as a time to mourn; a time to play, as well as a time to work. And without these interludes and reliefs, may we not ask, as did the man of God—"What profit hath he that worketh in that wherein he laboureth?"

The contents of this interesting Souvenir are these: Katy's Story, the Willing Captive, and May Day, *poems;* and Antoine's Great Picture, Letty, and Heelah-dee, prose pieces. Each has its peculiar attractions—each has its good moral; and these, too, we repeat, both for the rising and the risen generation. The attractiveness of the work, moreover, is enhanced—especially for the young—by four beautiful pictorial illustrations; and the book altogether is handsomely got up. We anticipate for it, therefore, what the theatrical purveyors call "*a run.*"

The opening piece of the elegant volume is so affecting, though so simple, that we present it entire, under our head of "For the Young." It will interest, we are sure, if it do not soften, the heart not only of the youthful, but the adult reader.

History of Medicine, from its Origin to the Nineteenth Century. By P. V. Renouard, M. D. Translated from the French, by Cornelius G. Comegys, M. D. New York: Miller, Orton & Mulligan. (Second Notice.)

We have already accredited this work with its due importance, and noted the character of its materials, and the order of their arrangement. Admitting the unsatisfactory state of present medical science, we have yet protested against the deduction Renouard seeks to establish—that there is no basis for medical unity but "the specificity of certain remedies," and that, as we can have nothing better than empiricism, we must, one and all, betake ourselves to the Alexandrian school! The record even of human error is valuable, and all efforts to classify the forms of aberration which successive systems have expressed, and to trace the changing fortunes of medical art, so far as these exhibit the issues of any one truth through the ages, worthy of praise; but Renouard, presenting only arbitrary designations of periods with sounding philosophic names, feebly indicating predominant principles, and unpossessed himself of the key of science, or, indeed, of any one principle higher than those of the systems amid which he gropes, we find ourself at issue with him not only as to the relation medicine holds to other branches of science, but as to the degree of certainty to which it is possible for it to attain. He nowhere asks, What is disease? nowhere represents this as a topic that has agitated the schools! He falls short even of progress already realized, and, to make good his proposed retrocession, dogmatically instructs the physiologist to limit himself to the description of the normal phenomena of the living economy, the pathologist to abnormal ones, neither of them to aspire to penetrate the original mechanism of these phenomena, whilst the therapeutic is to base the choice of the curative means he employs on material and sensible analogies. We are reminded in this of the instructions given from Paris, in 1843, by the *Ministere de lu Marine et des Colonies* to captains of vessels carrying no physician, in which, under the caption of Internal Maladies, after an enumeration of prognostics, we have this precious assurance:—

> "Ces symptômes indiquent bien une altération de la santé, mais ne constituent pas encore une maladie spéciale, caractérisée. Ce n'est souvent qu'après deux ou trois jours que l'on peut déterminer avec fondement le genre d'affection que le malade doit éprouver."

Are we to proceed no nearer to the apprehension of the disturbance of organic action in which disease originates? Is the great discovery of Gall, who developed the connection of the brain with every portion of the system, by means of nerves tangible and tactual, to be forever ignored? Shall we merely watch till "*le malade doit eprouver*"—till there shall be, after days of precious time developing individual symptoms, disease in such a substantive form as shall allow of its classification according to the genus, and its treatment according to a conventional and empirical mode. Even Gall did not carry his discovery to its ultimates; he failed to ascend from the material to the spiritual—from the phenomenal law to the vital principle of being. The physical is closely allied to the spiritual, and though the one be higher than the other, as the condition of the future transcends the present, their intimate union demands their practical recognition. It is for want of such recognition, that all is at present uncertainty and doubt, that the true principle of investigation is abandoned, disease being studied only in its own characteristic phases, and not traced to its true relations. There are, indeed, physicians who possess the conscious power of going far beyond the data provided by the schools, in their apprehension of disease, of determining its individual variety, of tracing it in organic form to mental relations, and whose attention if directed to higher issues would yield them as a scientific product that for which they now rely on simple intuition. We exalt not too highly the qualification of a physician; we but advise the search for a higher principle of unity than any to be found in the exhibition of curatives, which, after all, act differently on different individuals. No physician, whatever be his acquirements, can hope to provide data for further advance who is not spiritually minded; for the spiritual, though not admitting of scientific analysis, is to be regarded as the basis of scientific order; this quality is as needful to the eminent physician as to the eminent Christian, and can alone supply him with the power to trace disease to its ultimates, and deal with it in assured certainty of the results. Not that before medicine can make any important advance, the mass of physicians must be thus inspired; but that the data on which the future practice of the profession is to proceed, can only be thus provided. Were the right issue taken up, we should no longer have valuable discoveries ignored, and limits set to investigation; the standard of acquirements would be elevated; established facts, however contradictory in form, would be admitted with a view to their being reconciled; the immobile and unimpressive systems of the present day would find no longer a place; and science, that in all other departments of art has introduced certainty, would no longer abandon man himself to empiricism. Our charge of existing uncertainty in medicine, no man will deny. The schools, however much they profess liberalism, frown on everything of a progressive order; failing of the true issue, they are led, with all their accumulations, no nearer to the source of unity. To the recognition of the spiritual in man, in all its intimate relations, shall we be alone indebted for the perfected science. Let the intimacy of that union be judged by the truth that even the Spirit of God demands a prepared order before it can operate, and even when present may be disturbed in its action. This book was never written for a progressive age; it neither shows what science is now doing, nor what it is destined to do for us. We propose the order by which true science can alone be developed, and in a mode such as the whole profession must accept; for men, whatever their previous prejudices, or cautious devices for concealment of any change of opinion, do not refuse the truth when fairly presented. It enforces itself by its own power, and compels complete, however unwilling recognition.

Cyclopedia of American Literature; embracing Personal and Critical Notices of Authors, and Selections from their Writings, from the Earliest Period to the Present Day; with Portraits, Autographs, and other Illustrations. By Evert A. Duyckinck and George L. Duyckinck. In Two Volumes. Vol. I. New York: Charles Scribner.

Notwithstanding its more general designation, this Cyclopedia mainly concerns the States. Even thus limited, there are singular omissions, the more glaring that numerous foreign publications have been admitted to notice as the result of personal observations. Two conspicuous names, the one identified with the Colonial, the other with the Revolutionary period, Sir Walter Raleigh and George Washington, are ignored, though the missives of the former to his royal mistress, and the military despatches, congressional messages, private letters, and farewell advice of the latter, pertain, in several respects, to literature. The terse style and lofty sentiments characterizing the writings of the first President, still exert an ever increasing influence on all departments of letters pertaining to legislation and public instruction; whilst the impassioned sketches of Sir Walter Raleigh are known to have long tinctured the views of succeeding writers on the colonies. The Jesuit Fathers, too, among the earliest of Europeans to penetrate the recesses of the New World, the *avant couriers* of civilization, find here no place; soldiers of fortune in that early time, when he who could not handle the sword as well as the pen went without an historian, fail to be brevetted for the sake of men whose *forte* was to arrange words and plagiarize ideas. Sufficient regard has not been paid to what may be styled *contributions to literature;* the chief appropriators, however, are all here. Had the same pains here expended on the establishment of dates, and the searching out the links in personal history, been applied to a more full exposition of the character and structure of the writings of the authors presented, of the sources in which these severally originated, the circumstances or popular elements in which lay the strength of their appeal, and on which they relied for acceptance, with the nature and direction of the influence exerted, and the indications of national progress thus accelerated, or retarded, or simply reflected, we might have had here a work still more worthy of its title. Instead of extracts, illustrative only of current conventional phrases, periodical mannerisms, and accidental castes of thought, those chosen would commonly have indicated the spirit of the times on which the writers fell, with the life purpose of the men, and so made them actual and familiar. There being no efficient principle of selection, claims to admission have by confession been decided by convenience of excision, and "minor beauties," to which we may add vague personal impressions of relative importance. The verbose Dwight, chiefly known in his own denomination for a theological treatise, has no less than seventeen columns allotted, mostly of doggrel rhyme, there being merely a reference to that work, when we should have at least been furnished with the secret of its wide acceptance. The notice of Jonathan Edwards, whose harsh metaphysical system of faith made of religion a cold intellectuality, answers better to our standard, though supplying no means of induction, and offering no indication of the influence of his writings—an influence which has certainly been very great, and determines his status in American literature. Then as to John Cotton, a recusant Fellow of Cambridge, commissioned in 1636 by the General Court of Massachusetts to prepare a scheme of laws for the government of the colony, who sought to revive the Mosaic code, and mete out the very details of punishment from Scripture authority—thus embodying the puritanical spirit of his day—we are treated with lines to his "reverend and dear brother." It is not by these, certainly, that he is known, and the reader is left in the dark concerning the correspondent of Cromwell—he whom Carlyle styles "a painful preacher, oracular of high Gospels to New England, who, in his day, was well seen to be connected with the Supreme Power of the Universe, the word of him being as a live coal to the hearts of many." Had the religious spirit, which culminated in the Revolution, had the antecedent influence of the Church established in the colonies, had the power of the pulpit in politics, religion, and letters, been recognized to their just extent, we should have had admitted to these pages divines of the Church whom the Messrs. Duyckinck have not felt called on to embalm. The unity of the Revolution, a unity to which it owed its inception and success, could only have been induced through circumstances favouring the predominance of religious sentiment, and extending the action of the few to the mass. There can be no *expose* of American literature without such a recognition. It is too late to alter the structure of this work; yet a philosophic *resume* of each section is possible. We could open numberless issues, but forbear. The materials at command of the Messrs. Duyckinck must contain matter of far more value than that here presented, as a key to the predominant and characteristic spirit of successive eras in this country; the field is inviting and untraversed. The biographies are exhibitive of much discrimination of character, and tact and skill in the presentation of salient points. Many are models of their kind; others, as that of Madison, sadly fail in all but statistical facts. The volume would have been more succinct for reference had the running title given place to the names treated of in the text.

Lectures on English History and Tragic Poetry, as illustrated by Shakspeare. By Henry Reed, late Professor (of English Literature) in the University of Pennsylvania. Philadelphia: Parry & McMillan. 1855.

"I have a deep conviction that Poetry has a precious power of its own for the preservation of historical truth; that it can so revivify the past, can put such life in it, as to make it imperishable." These words of the lamented author, one among the many victims sacrificed on board the steamer Arctic but little more than a year ago, "perishing with the women and the children," sufficiently declare the character of this work. It is an attempt to show how the touch of Shakspeare's pen has given for all time to all readers of English speech a living interest in the stories it has narrated. That by doing what history proper can never do, by showing the entire man of the characters that move upon the world's great theatre at any given time, Poetry, as represented by her chiefest son, gives to all who care to hear or read, a personal concern, an actual share in what is going on and in those who pass before us. We think Mr. Reed has been eminently successful in this attempt,—one different, we apprehend, from any other kindred effort either at elucidating the *plays,* or at popularizing the history of the land of our forefathers. And we hope that this new volume, for which we have to thank a second time the fraternal care of Mr. W. B. Reed, will prove equally as acceptable to our thinking public as the first volume on English Literature, which has reached a third edition, within the year, in our own country, and an equal number of editions in England; though the editor speaks in his preface to the volume before us of only one. The success of such books somewhat revives our spirits, which are not a little depressed when we consider the great sale which is experienced among us by a class of writings of the feeblest and falsest kind, misrepresenting nature and human kind "so abominably."

The bulk of this volume consists of ten lectures delivered in the College Hall of his University in 1846; and the editor has added four other lectures on Lear, Macbeth, Hamlet, and Othello, delivered some years previous. The opening lecture, which serves as an Introductory, on the study of History, will be found very judicious and valuable, full of genuine feeling, and opening new views to those who are acquainted only with the common run of what passes under the name of "History." The second and third carry us over the Legendary, Roman, and Saxon period. Our author gives us a too rapid criticism on Lear, Cymbeline, and Macbeth. His design would not permit him to do more either for Shakspeare or for this important Saxon period. One thought of his has struck us here, the pity that some "poet's charitable and catholic imagination had" not "looked upon St. Dunstan's character, and left us a record of the vision." He is driven to this by the utterly contradictory views taken of this famous person by very eminent writers of all schools. And we all may join with him; for Dunstan is one about whom every one thinks differently, and almost every one differently from himself at different times. King John, Richard II., Henry IV., Henry V., furnish us with four discourses. In approaching Henry VI., the lecturer, in despair at the entire, or almost entire want of interest in his materials, gladly takes refuge in the romantic and unwearying story of Joan of Arc,—where, though he had not the advantage of the late works of French writers on this subject, works which every year adds to the number of, still he writes most feelingly and truthfully. For though no poet himself, he had that feminine manliness, so to speak, of disposition, that true feeling, and that truthful heart, which go to make the poet, and which enabled him to understand and appreciate the Virgin of France. The Wars of the Roses, Richard III., and Henry VIII., finish the series in two concluding lectures. To "Bluff Hal" he bears this testimony: "Of the character of Henry VIII., it may be said, without exaggeration, that it contained all the worst qualities of the worst man that ever reigned in England." And no one will gainsay it. Perhaps, with the account of Joan of Arc, the most successful portion of the volume is the lecture devoted to Henry V., who, he tells us, "was manifestly the favourite of the poet's heart" "of the many English Sovereigns" he "has placed in imperishable individuality before us."

We sincerely trust the success of this volume will be such as to induce the editor to give us the half promised memoir and correspondence of his brother, and also whatever other unpublished MSS. he may happen to possess. It is not fair that such writings should be locked up for the few who can have access to them. American literature, Philadelphia scholarship, are not so rich that either can afford to lose such important contributions.

Having said so much in praise of the volume, we should forfeit our character if we did not find a little, or at any rate, a very little fault. And we cannot help saying that many of the notes of the accomplished editor are, so to speak, shoved in by the neck and shoulders. We find them where we do not look for them, and do not find them such as we might look for. Of course, not all, but some of them, as for instance at page 41 and at page 98. On the other hand, we are glad to find the note at page 100, wherein is contained a fine protest against the use of such nicknames as "Papist," "Romanist,"—names which, to say the least of it, offend those to whom they are applied, and therefore are forbidden by Christian courtesy to be so applied. Part of this note would seem to imply a strong sense of some great injustice done Professor Reed by certain persons in authority. Mr. W. B. Reed is defending his brother from the charge of ultraism, and in doing so, quotes a very decided passage from a private letter from him to an intimate friend. He prefixes to this quotation, however, these words:—"And yet it suited vulgar and ignorant men for their own poor purposes to describe Henry Reed as an ultraist in Church matters. I wish I could be sure that their eyes—those, I mean, who did him, on more than one occasion, practical injustice—would read his truthful, almost eloquent words." We could wish that the editor had been more explicit here, and had pointed out distinctly the men who, misconceiving in their heart, had made "a man an offender for a word;" for such men ought themselves to be made to taste of the cup which their hands had mixed.

Alleghan. A Poem. By N. M. Gordon. Cincinnati: Moore, Wilstach, Keys & Co.

This is a poem in nine formidable books of laboured blank verse. One may pick out here and there a gem of descriptive writing, but that the whole will be read by nine readers out of ten, is perhaps more to be desired by the author, than candidly admitted by the critic of the work. Alleghan is a religious Epic, purely ideal, or rather imaginative, we must conclude, as to its subject. A band of monks, Culdees, from the island of Iona, set out on a holy mission to carry the Everlasting Gospel to the heathen tribes of the Western Continent. Not only did they set out, but landing in the southern portion of America, carried their teachings and penetrated with their mission to the farthest wilds of the West, eastward, and to the north by the shores of the great lakes. Culdees of Iona, and yet accompanied by faithful female attendants, mothers, and sisters, and *wives,* and *betrothed maidens.* Christian priests brought up under the primitive teaching of St. Columba himself, and yet during the whole of this extensive Christian mission, never once is a Sacrament celebrated, never once a Catholic truth made known. Nothing but the preaching of the Word, after the strictest pattern of pseudo-evangelicism. The book brims over with Puritanism, and from page to page the Christian Doctors and Confessors of the Ancient Church are made to talk like 19th century dissenting ministers. We are not surprised at the result of these nondescript missionaries' labours. They convert but a handful of heathen in the whole course of their efforts, and those they do convert, with few exceptions, fall back into the old paganism. In the end these missionaries were burned at the stake, or, as our author describes the scene, were martyred, and "went up with their bright company to Heaven." But martyrdom is bearing witness for the truth, and these much belauded missionaries bear witness to anything but truth. It is consoling to know, however, that the whole is a myth. We said, that throughout the poem there occurred no mention of a Sacrament. We were mistaken: here is one, and the only instance, by the by, in which even the word is met with. It figures in the description of

A HEATHEN SACRIFICE.

He said, and stabbed the victim. First, the blood
Was poured, 'mid smoking incense, on the fire,
And rose in clouds; the entrails were removed;
The carcass cut in twain, and laid apart;
And while the circling priests, in solemn tones,
Bending their heads, and looking on the ground,
Muttered mysterious words, Aupharah, all,
The men of name, the undistinguished throng,
Passed, like the current of a swollen stream,
Between the pieces, and rolled round to gaze,
As others passed. But when at length the priests
Lifted the *sacramental offering,*
And laid it on the fire, then shouts arose,
Mingled with rapturous vows, and curses deep
Against the Christians.

So the flesh of beasts offered by a heathen priest upon a pagan altar is, we are gravely informed, a *sacramental offering!* Can this be wanton blasphemy of the most shocking sort? May we not, more charitably, impute such a misuse of terms to ignorance? It is a pity that among so much that is praiseworthy in a literary point of view, the whole should have been marred by such faulty theology, as abounds from first to last. Here are four pleasing lines of description; suggestive, and not perhaps at first sight striking, but showing unmistakably the true student and lover of nature:—

Sad fear o'ershadowing so great a hope,
Where holy love went forth upon its work,
And saw the springing promise, and rejoiced.
Why not forever so? There had the word
Run wide, and clothed the breadth of Alleghan
In beauty like the garden of the Lord.
But man in bondage to his lusts would not.
'Twas the last days of summer. In the fields
Thick stood the tasselled maize, the cotton bloomed
With white and red, the orchards bowed with fruit,
The vines with purple grapes. All was repose,
All but the mind of Irvine; and his hopes
Revived apace amid his pleasant toils.

But let us exhibit some of the peculiar teachings of these Catholic monks of the Monastery of St. Columba. Their theme is

"FORMALISM."

But man's vain dreams
Usurp the gospel's place, and abject pomp
Obtrudes into the sanctuary of God.
Kings lend their wealth to rear the pillared dome,
High vaulted like the sky, in whose dim shades,
With music, smoking incense, and brave show,
The mystic round proceeds, such as delights
Man's sense, and cheats him with an empty form.
Deep from the world withdrawn, in secret cells,
Or desert caves, not from themselves withdrawn,
Nor waiting where God meets the faithful souls,
In its right calling, men delude themselves
With their own fancies, and in bodily pains
Seek holiness, and trust at length to win
God's favour. But meantime the people stray,
Untaught, and in all wickedness sink deep.
The Church of God looks to an earthly Lord,
And serves him for her price, and with vain hope
Countenances his worldliness. The lords of earth,
Well flattered with such service and such hope,
Pay willingly the hire, and 'mid their lusts,
Give glory to a God like to themselves,
But called by Christ's blest Name.

Very consistent sort of railing this, for a clerk of the Early Church, when ritual significance was so well understood, and the beauty of holiness in the outward adornment of God's House so earnestly sought for, and falling short of richness and loveliness only where the worshippers themselves were destitute of worldly wealth. But our limits will not allow us to go more at length into this most curious poem. We have said enough, we think, to show its leading errors, though we should be glad, if space would permit, to call out here and there a few of the beauties and excellencies of a purely æsthetic kind in which it certainly abounds.

The Letters of Madame De Sevigne to her Daughter and Friends. (Translated.) Edited by Mrs. Sarah J. Hale. New York: Mason Brothers.

These letters are an admitted portion of the literature of the last century, and will always be admired for grace of style and touches of sentiment and humour. Fashionable, accomplished, and admitted to the choicest society of her day, gifted with warm feelings, and possessed of a mind unenslaved by the foibles to which prudence suggested submission, Madame Sevigne continually entertains by the strange appraisal she puts on conventionalities, by her happy guesses at the living features behind the impassive mask, by the brusque character of the startling pleasantries in which she indulges, and her serious though seemingly sportive efforts to reach to that philosophy which might render pleasure more permanent and life less illusory. Possessed of high, we will not say noble aspirations, she sought happiness in the ideal, in the agreement of circumstances with some imaginary standard; and with a thousand truths in her possession, failed to recognize that principle which alone would have reconciled the actual to her heart, and suffered them to enter into her actual existence. Without religion as the actuating principle of life, there is no certitude and no rest, and "'tis midnight at the heart." Writes Madame from Livri to her daughter:—

> Nothing can be more true than the proverb which says, that liberty is destroyed by uncertainty. Were you under any sort of restraint, you would have determined what to do long ago, and not have been like Mohammed's coffin, suspended between heaven and earth; one of the loadstones would certainly, by this time, have got the better of the other. You would no longer be *dragooned,* which is a very unpleasant state. The voice you heard, in passing the Durance, exclaim, *Ah, mother! mother!* would pierce to Grignan: or at least, that which counselled you to leave it, would not haunt you at Briare; for which reason, I maintain that nothing can be more opposite in its nature to liberty than indifference and indecision.

The proposition, thus evolved from a trifle, far weightier matters would confirm. Unintelligent passion instead of religious feeling, the gratification of intellectual and social tastes instead of the wants of the heart, will induce perpetual incertitude. This accomplished woman looked only at religion through the unsanctified intellect: "As to the religion of the Jews, I said," she remarks, "when reading their history, that if 'God had given me grace to have been born a Jew,' I should have liked it better than any other except the true religion. I admire its magnificence." Had her gifts been consecrated to religion, how extended had been her influence. As it is, she is no more than a brilliant impersonation of those charms that in their lavish waste excite our regret whilst compelling our admiration. There are few whom this work might not profit; for as Mrs. Hale, in her Preface, has remarked, "there are many bypaths to the knowledge of mankind in general, and of illustrious individuals in particular, where the dignified Muse of History never deigns to lead us."

The Nightingale; or, A Kind Act Never Lost. From the German of Schmid. New York: Dana & Co.

This is an interesting and well-moralled tale of the Russian War forty years ago. It illustrates very affectingly the divine precept,—"Cast thy bread upon the waters, and after many days thou shalt find it." This translation of it from the German is well done; and it is got up in a suitable form for a present to the young. Schmid was already favourably known to us as the author of "The Easter Eggs."

Harper's Magazine, for January, has all the freshness of the New Year. It is full of readable letter press, and contains an unusual amount of pictorial embellishment. There is food for mirth in the opening article, entitled "January First, A. D. 3000." "Virginia Illustrated," by the adventures of Porte Crayon and his Cousins, is particularly entertaining. We have an excellent paper on "English Wigs and Gowns," bating a few misapprehensions here and there on the part of the writer. And there are five chapters, with illustrations, of Dickens' "Little Dorrit." The customary attractive departments of Monthly Record, Literary Notices, Editor's Table, Easy Chair, and Drawer, are, as usual, well filled.

Putnam's Magazine, for January, has been received, and is, as usual, full of readable matter. There are a variety of excellent prose articles, and, as has been the case in several of the recent issues of this Magazine, one or two very meritorious verses, as, for instance, "The Rain," in the present number. The Editorial Notes are copious, and not without interest, while the Gossip on Art is more than ordinarily entertaining.

The London Quarterly Review (No. CXCIV.)—republished by Messrs. Leonard Scott & Co.—has come into our hands. Its articles are—"Peter Daniel Huet—Life and Opinions;" "School Sermons;" "The Newcomes;" "The Caldwell Papers;" "The Charities and Poor of London;" "Latin Dictionaries;" "Arago and Brougham on Men of Science;" "Pitt and Fox." Here is a pleasing variety; and the several subjects are handled, as usual, in a masterly manner.

The new Number of *Harper's Story Books* is devoted to English History. But we regret to find that it has the same fault as that which makes most of our American histories of the old country so mischievous—caricatures of the truth, and distortions of facts. The youthful reader for whom this is designed cannot possibly obtain any right notion of the annals of England from such an account as it gives; while he must rise from its perusal embued with antipathies and prejudices the most baneful, because the most misleading.

We have received from Messrs. Leonard Scott & Co., the *North British Review* for November. The Number contains the following articles:—1. Education for the Metropolis of Manufactures. 2. The Poetical Works of Samuel Butler. 3. Reign of the House of Orleans in France. 4. Books from Ireland. 5. Home Reformation and Christian Union. 6. Cabinets and Statesmen. 7. Fielding and Thackeray. 8. Mosley on Augustinianism. 9. The Paris Exhibition and the Patent Laws. 10. The Significance of the Struggle.

The Panorama of Life and Literature, Volume I., July to December, has been received. It forms a most valuable and entertaining volume, and we have already had occasion to speak favourably of the publication on the monthly appearing of the Numbers, which are now presented to us bound in handsome book form. Published by Littell, Son & Co., Boston.

Free Churches and Daily Service.

A very general interest continues to be manifested on these subjects. We give below a list, as far as we have been able to ascertain, of those churches throughout the several dioceses, in which the *Daily Service is celebrated, and which are also Free; those which have Daily Service, but are not Free;* and *those which are Free, but have not the Daily Service.*

NEW YORK.—*Free, with Daily Service.*—Holy Communion, New York; Holy Innocents, do.; Nativity, do.; St. Mary's, Brooklyn; St. Paul's, do.; Holy Cross, Troy.

Daily Service, not Free.—Trinity, New York; Trinity Chapel, do.; St. Luke's, do.; Annunciation, do.; Transfiguration, do.; St. Luke's, Brooklyn.

Free, without Daily Service.—Epiphany, New York; St. John angelist, do.; Holy Evangelists, do.; Holy Martyrs, do.; St. n's (for deaf mutes), do.; Holy Comforter (seamen), do.; od Shepherd, do.; Church of Our Saviour, do.; Church of the ssiah, do.; St. Michael's, Brooklyn; Good Angels, do.; St. ul's, E. Brooklyn; Grace, Williamsburgh; St. James the ss, Scarsdale; St. Simon's, Stapleton, S. I.; Christ, Coxkie; Grace, Albany; ——, Crugers; Grace, Cherry Val-

WESTERN NEW YORK.—*Free, without Daily Service.*—Calvary, ica; St. Andrew's, New Berlin; St. James', Pulaski; St. mes', Syracuse.

NEW JERSEY.—*Free, with Daily Service.*—Christ, Newark; Paul's, do.; House of Prayer, do.; Christ, Elizabeth; St. phen's, Millburn; St. Paul's, Trenton; Trinity Chapel, Jery City.

Daily Service, not Free.—St. Mary's, Burlington; College apel, do.; Chapel of St. Mary's Hall, do.; Grace, Newark; Matthew's, do.; St. Matthew's, Port Colden.

Free, without Daily Service.—Grace, Van Vorst; St. Mark's, Baskingridge; St. John's, Dover; St. Mary's, Rockaway; St. rnabas', Roseville, Newark.

PENNSYLVANIA.—*Daily Service, not Free.*—St. Peter's, Philadelphia; St. Mark's, do.

Free, without Daily Service.—Calvary (Bishop White Chapel), Philadelphia; St. John's, Lancaster.

MASSACHUSETTS.—*Free, with Daily Service.*—Advent, Boston; St. Stephen's, do.

Daily Service, not Free.—St. Mary's (for sailors), Boston; Seamen's Chapel, do.

Free, without Daily Service.—St. Paul's, Nantucket.

MAINE.—*Free, without Daily Service.*—St. Peter's, Rockland.

CONNECTICUT.—*Free, without Daily Service.*—Christ, New Haven; St. James, Winsted; St. Paul's, Hartford.

OHIO.—*Free, without Daily Service.*—St. Peter's, Ashtabula.

KENTUCKY.—*Free, without Daily Service.*—Ascension, Frankfort; Grace, Louisville; Christ, Elizabethtown.

TENNESSEE.—*Daily Service, not Free.*—Christ, Nashville; St. John's, Knoxville; ——, Loudon.

WISCONSIN.—*Free, without Daily Service.*—Trinity, Jamesville; St. Matthias, Waukesha; Intercession, St. Stephen's Point; Zion, Oconomowoc; Grace, Okelona; Holy Communion, Bloomfield.

VIRGINIA.—*Free, without Daily Service.*—St. John's, Wheeling.

NORTH CAROLINA.—*Free, without Daily Service.*—St. Mark's, Halifax county; Trinity Church, Scotland Neck, Halifax county; Church of the Saviour, Jackson, Northampton county; Grace Church, Woodville, Bertie county; St. Thomas', Windsor, do.; Pettigrew's Chapel, Washington county; St. Luke's, do.; Grace Church, Plymouth, do.; Holy Trinity, Hertford, Perquimons county; St. Barnabas', Woodville, do.; St. Mary's, Gatesville, Gates county; Church of the Advent, Williamston, Martin county; Holy Innocents, Henderson; St. John's, Williamsboro'; Emanuel, Warrenton; St. Paul's, Louisburg; St. Matthew's, Hillsboro'; Calvary, Tarboro'.

Daily Service, not Free.—Christ Church, Elizabeth City, Pasquetank county; at St. Mary's School, Raleigh; at the Chapel on Mr. Josiah Collins' Plantation, Washington county.

SOUTH CAROLINA.—*Free, with Daily Service.*—St. Stephen's, Charleston.

Free, without Daily Service.—St. John's, Charleston; Calvary, do.

GEORGIA.—*Free, without Daily Service.*—Messiah, St. Mary's.

FLORIDA.—*Free, without Daily Service.*—St. Paul's, Key West; St. Mark's, Palatka.

TEXAS.—*Free, without Daily Service.*— ——, San Augustine.

We append the following list of Free Churches; but in which or in how many of them the Daily Service is performed, we are as yet unable to state.

NEW YORK.—St. Philip, Putnam county; Holy Innocents, Albany; Trinity, West Troy; St. Michael, New York; Calvary Chapel, do.; Trinity, Rockaway, L. I.; St. Mark's, Brooklyn; Zion, Greenburgh; Messiah, Glenn Falls; Bethesda, Saratoga.

WESTERN NEW YORK.—St. James, Syracuse; Zion, Sandy Hill; St. James, Fort Edward; St. Peter's, Geneva.

NEW JERSEY.—St. Thomas, Glassborough; Grace, Elizabethport; Zion, Belvidere; St. James, Knowlton; St. Luke's, Hope.

RHODE ISLAND.—Emmanuel, Newport; All Saints', do.; St. Mary, Portsmouth; Holy Cross, Middletown.

VERMONT.—St. James, Hydeville.

MARYLAND.—— Chapel, Baltimore; St. George, Mount Savage; St. Paul, Mining Works.

VIRGINIA.—Grace, Petersburgh; St. Alban's, Rock county.

NORTH CAROLINA.—Chapel of Holy Cross, Chapel Hill; St. Stephen, Oxford; St. Paul's, Wilkesboro.

GEORGIA.—Atonement, Augusta.

ALABAMA.—St. John's, Mobile.

FLORIDA.—St. Mark's, Palatka.

TEXAS.—Advent, Brownsville.

MICHIGAN.—Sailors' Chapel, Detroit.

OHIO.—Zion, Dresden.

KENTUCKY.—St. John, Louisville.

ILLINOIS.—St. Paul, Chicago.

MISSISSIPPI.—Christ, Vicksburgh; Christ, Church Hill; St. Paul, Columbus; Christ, Holly Springs; Trinity, Pass Christian; Trinity, Yazoo City; Epiphany, Claiborne county; Grace, Canton; St. Philip, Kirkwood; St. John, Pontotoc; Grace, Okelona; St. Peter, Oxford; Chapel of Cross, Madison county; Advent, Washington; St. Mark's, Raymond; Ascension, Hernando; St. Matthew, Clinton; St. Luke, Brandon; Crucifixion, Yazoo county; St. Andrew's, Marshall county; St. Paul, Grand Gulf; St. Mary, Laurel Hill; St. James, Port Gibson; St. John, Early Grove; St. John, De Soto county; Messiah, Noxubee county; St. John, Aberdeen.

CHURCHES BELIEVED TO BE "FREE" IN THE DIOCESE OF VIRGINIA.

St. James, Accomac county; St. George's, do.; St. Michael's, do.; Buckmountain, Albemarle county; St. Paul's, do.; Trinity, do.; Christ (Green Mountain), do.; Grace, do.; Howardsville, do.; Grubb Hill, Amelia county; St. Luke's, New Glasw; Ascension, Amherst C. H.; St. Mark's, Amherst county; Matthew's, do.; Trinity, Staunton; Boyden Chapel, Augusta unty; Trinity, Bedford county; St. Thomas', do.; St. Stehen's, do.; St. John's, Liberty; Mount Zion, Hedgeville; rinity, Martinsburgh; Calvary, Berkeley county; Christ, do.; t. Mark's, Fincastle; Trinity, Buchanan; Christ, Brooke county; St. John's, do.; St. Andrew's, Brunswick county; Trinity, do.; Wilkin's Chapel, do.; St. Peter's, Buckingham county; St. John's, Campbell county; St. Margaret's, Caroline county; Grace, do.; Bowling Green, do.; St. Peter's, Port Royal; Westover, Charles City county; ——, do.; Roanoke, Charlotte county; Trinity, Chesterfield county; Christ, Millwood; Grace, Berryville; Wickliffe, Clarke county; Old Chapel, do.; St. Stephen's, Culpeper county; St. James, do.; St. Paul's, do.; Grace, Cumberland county; St. James, do.; St. Paul's, do.; Sapony, Dinwiddie county; Calvary, do.; St. John's, Hampton; Centurion, Old Point Comfort; Vanter's, Essex county; St. Paul's, do.; St. John's, do.; Zion, Fairfax C. H.; St. John's, Fairfax county; Fall's, do; Pohick, do.; Seminary Chapel, do.; Lebanon, do.; St. James, Warrenton; St. Stephen's, Fauquier county; St. Paul's, Leeds, do.; Trinity, Meade, do.; Trinity, Salem, do.; Two others in Piedmont parish; St. John's, Fluvanna county; Franklin parish, Franklin C. H.; St. Thomas, Middletown; Abingdon, Gloucester county; Ware, do.; St. Paul's, Goochland county; Beaverdam, do.; Grace, Greensville county; Christ, do.; St. John's, Halifax C. H.; Brick, Halifax county; Catawba, do.; New, do.; Fork, Hanover county; Trinity, do.; St. Paul's, do.; Immanuel, do.; St. Paul's, Hampshire county; Frankfort, do.; Zion, do.; Bethel, Clarksburgh; Christ, Richmond City; Armory, do.; Christ, Henry county; Christ, Smithfield; Old Church, Isle of Wight county; Grace, Jackson county; Trinity, Shepherdstown; St. John's, Harper's Ferry; St. Bartholomew's, Lee Town; St. John's, Charleston, Kan.; St. Luke's, Salines; St. Mark's, Coalsmouth; St. Paul's, King George county; Lamb's Creek, do.; St. John's, do.; St. David's, King William county; Christ, Lancaster county; Grace, do.; White Chapel, do.; St. Paul's, Weston; St. James, Leesburg; Emanuel, Loudoun county; St. John's, Louisa county; Trinity, do.; St. John's, Lunenberg county; St. Paul's, do.; Piedmont, Madison county; Trinity, do.; Trinity, Marshall county; Bruce Chapel, Mason county; Point Pleasant, do.; Christ, Matthew's county; Old Church, Mecklenburgh county; St. James, do.; St. Andrew's, do.; St. Luke's, do.; St. Timothy's, do.; Christ, Middlesex county; St. Paul's, Suffolk; St. John's, Nansemond county; Trinity, Nelson county; Christ, do.; Grace (coloured), do.; Rockfish, do.; St. Peter's, New Kent county; Christ Church Chapel, Norfolk; Hungar's, Northampton county; Christ, do.; St. John's, Wheeling; St. Thomas', Orange C. H.; Grace, Petersburg; Epiphany, Danville; Emanuel, Pittsylvania C. H.; Grace, Powhatan county; St. Luke's, do.; Immanuel, do.; Mannikintown, do.; Chapel, Princess Anne county; Emanuel, do.; St. John's, City Point; Merchant's Hope, Prince George county; Old Brandon, do.; St. James', Prince William county; St. Paul's, do.; Winfield, Putnam county; St. John's, do.; Teye's Valley, do.; Bloomfield, Rappahannock county; Warsaw, Richmond county; N. Farnham, do.; St. John's, Roanoke county; Grace, Lexington; Port Republic, Rockingham county; Christ, Spottsylvania county; St. John's, do.; Aquia, Stafford county; Lower Surry, Surry county; Immanuel, Sussex county; St. Thomas, Abingdon; St. Peter's, Westmoreland county; Oak Grove, do.; St. James, do.; Trinity, Parkersburg; ——, Wytheville; St. Paul's, Wetzel county; Grace, York county.

The above list of *Free* Churches is taken from the Journal of 1855, containing a list of the parishes of the diocese. It is possible some churches only occasionally occupied have been omitted, while one or two others, which may have become *pew* churches, have been included. The congregations of these churches are organized, have worship, and are in connection with the Convention.

Yours respectfully,
PRESBYTER.

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PROGRAMME OF A COURSE OF LECTURES FOR the benefit of the Charity Fund of the P. E. Brotherhood of New York, to be delivered in the Lecture Room of the Mercantile Library Association, Astor Place, on TUESDAY EVENINGS, commencing at 8 o'clock.

January 8th.—Lecture IV.—*Ethics.* By the Rev. THOMAS W. COIT, D. D., LL. D., Rector of St. Paul's Church, Troy.

January 15th.—Lecture V.—*National Characteristics.* By EUGENE LAWRENCE, Esq., of New York, Author of "The Lives of the British Historians."

January 22d.—Lecture VI.—*Aids to Culture.* By the Rt. Rev. JOHN WILLIAMS, D. D., Assistant Bishop of Connecticut.

January 29th.—Lecture VII.—*The Character of Charles I.* By the Rev. A. CLEVELAND COXE, Rector of Grace Church, Baltimore.

February 5th.—Lecture VIII.—*The Body as a Residence.* By LEWIS W. MANSFIELD, Esq., of Cohoes, N. Y., Author of "Up-Country Letters," &c.

February 12th.—Lecture IX.—*Life in Boston, Two Hundred Years Ago.* By the Rt. Rev. THOMAS M. CLARK, D. D., Bishop of Rhode Island.

February 19th.—Lecture X.—*Mohammed, His History and System, as Compared with Christianity.* By Rt. Rev. JOHN H. HOPKINS, D. D., LL. D., Bishop of Vermont.

PRICES OF ADMISSION.

To the Course—Gentlemen, $2; Ladies, $1; Members of the Brotherhood, $1. Single admission, 25 cents. Tickets to be obtained at the office of this paper; of Thomas N. Stanford, No. 637 Broadway; Dana & Co., No. 381 Broadway; the members of the Brotherhood generally, and of the following Committee: Thomas P. Cummings, No. 121 William street; John H. Ruckel, No. 220 Greenwich street; E. W. Welchman, No. 84 Broad street. nov29-tf

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JOHN DUGAN, SEXTON OF TRINITY CHAPEL, (late of St. Luke's Church,) begs leave to inform his friends that he has removed his office to 423 Sixth Avenue, where he still continues in the Undertaking business, and will attend to all orders with punctuality. Mr. D. having been engaged in the Undertaking business for 17 or 18 years, hopes that his knowledge will enable him to give entire satisfaction to all who may employ him, being the only brother left of five who formerly were in the business in this city. He trusts that should any of their former friends call on him, he will be enabled to give them satisfaction. nov1-3m*

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je21-1y

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REV. EDWARD BALLARD, A. M.
Cheshire, November 30, 1855. dec6-5t

THE FRENCH PROTESTANT INSTITUTE FOR YOUNG GENTLEMEN.—Boarding and Day School, under the direction of Prof. ELIE CHARLIER, of Paris, will be opened on the 12th of September next, in the large and convenient building, No. 48 East Twenty-fourth street, near Madison Park. This Institution will present a thorough course of instruction in all its branches. Its speciality will be the French language; the system of education based on European and American experience. Comfortable arrangements are made for a limited number of boarders. Prospectus, containing full particulars, testimonials, &c., to be had by addressing as above.

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HORATIO POTTER,
Prov. Bishop of the Diocese of New York.
September 21, 1855. my3-tf

THE MISSES ROHR RESPECTFULLY INFORM their friends and the public that their Day and Boarding School, No. 151 West Thirty-fourth street, will be re-opened on Thursday, September 13th. Circulars can be obtained at their residence, No. 151 West Thirty-fourth street. jy26-tf

BOARDING SCHOOL FOR BOYS, NORWALK, CONNECTICUT.—C. M[illegible]LLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Connecticut. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.

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Daniel B. Pierson,
William Voorhis,
Robert McClellan,
John M. Mason,
Adelmour W. King,
Abm. M. Binninger,
Robert Paton.

JAMES VAN NORDEN, President.
MARCELLUS EELS, Secretary.
GEORGE B. DRAKE, Surveyor. my24-1y

THE MERCHANTS' INSURANCE COMPANY, OF THE CITY OF NEW YORK.—Office (Ocean Bank Building), corner of Fulton and Greenwich streets. Cash Capital, $200,000. Insurance against loss or damage by Fire.

DIRECTORS.
Crowel Adams,
Levi Apgar,
Joseph Barker,
Ebenezer Beadleston,
Samuel S. Bowman,
Joseph M. Brown,
Gordon W. Burnham,
Walter W. Conklin,
Henry A. Kerr,
Ely Hoppock,
Moses A. Hoppock,
William Hustace,
Harrison Jones,
Valentine Kirby,
D. Randolph Martin,
Cor. V. B. Ostrander,
Jeremiah Robins,
Benjamin S. Taylor,
Barrett H. VanAuken,
Ward A. Work,
Nathaniel Weed,

C. V. B. OSTRANDER, President.
GEORGE W. SAVAGE, Secretary. my3-1y

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, BOSTON, MASSACHUSETTS.—Chartered April, 1835. Branch office in Metropolitan Bank Building, No. 110 Broadway, New York city.

Capital and accumulation of premiums to meet losses, over
$750,000,
After paying a five years' dividend to all insured (in cash, not in scrip) of 30 per cent., amounting to $141,000.

The entire surplus profits are divided among all the members every five years, thus avoiding the unnecessary and uncertain tendency of large accumulations of unpaid dividends, erroneously called capital, and also affording a certain and good rate of interest upon the outlay of premiums. $100,000 is deposited with the Comptroller of the State of New York, to meet the requirements of the law, to secure policy holders in this State.

THIS IS THE OLDEST AMERICAN MUTUAL LIFE INSURANCE COMPANY, AND ONE OF THE MOST SUCCESSFUL.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

A blank form for application for insurance, or a copy of the Company's pamphlet, containing the charter, rules and regulations, also the annual reports showing the condition of the Company, will be furnished gratis.

WILLARD PHILLIPS, President.

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Charles P. Curtis,
Thomas A. Dexter,
Sewell Tappan,
A. W. Thaxter, Jr.,
Charles Hubbard,
Marshall P. Wilder,
Wm. B. Reynolds,
Caleb Reed.

B. F. STEVENS, Secretary.

Rev. J. H. Tyng, Rev. S. S. Cutting, Messrs. W. W. Stone, (Lawrence, Stone & Co.,) William G. Lambert, (A. & A. Lawrence & Co.,) Henry L. Pierson, Hon. A. Oakey Hall, District Attorney, of New York city, and Rev. R. S. Storrs, Brooklyn, are referred to, relative to the character and standing of this institution.

Examining Physician—E. H. PARKER, M. D., No. 279 Fourth Avenue.
JOHN HOPPER, Attorney and Agent for New York.
nov1-eow-6m

DRAPERS AND TAILORS.

CIRCULAR TO THE GENTLEMEN OF NEW YORK AND ITS VICINITY.—*WM. S. VANDERBILT & BROTHERS' GENTLEMEN'S AND BOYS' FASHIONABLE CLOTHING STORE, NO. 408 BROADWAY, NEW YORK.*

WM. S. VANDERBILT & BROTHERS, through the medium of this circular, return their sincere thanks to the gentlemen of New York and the surrounding country, for their kind and liberal patronage extended towards them, and hope, by attention to business, to merit a continuance of their favours. We have on hand, at all times, a choice selection of French and English

CLOTHS AND CASSIMERES.
Also, a large assortment of Plain and Fancy
SILK, SATIN, AND VELVET VESTINGS
We have constantly on hand a large stock of
READY-MADE CLOTHING,
consisting of Black and Coloured Cloth, Frock, and Dress Coats; Black and Fancy Cassimere Pants; Black and Coloured Silk and Velvet Vests; together with a large lot of
BOYS' JACKETS AND PANTALOONS
Made up in the latest and best styles, and of the best material.
GENTLEMEN'S FURNISHING ARTICLES,
in great variety, constantly on hand.

Merino, Canton, and Shaker Flannel Shirts and Drawers; Fancy Silk and Satin Cravats; Superb Black and Coloured Kid Gloves; large assortment of Gents' Half-Hose, together with a great many other articles in the furnishing line.

WM. S. VANDERBILT & BROTHERS,
Clothing Establishment, No. 408 Broadway, New York.
dec6-3m

G. A. HUNTER, CLOTHING WAREHOUSE, NO. 290 BOWERY, THIRD DOOR ABOVE HOUSTON STEET, NEW YORK. —G. A. H. keeps constantly on hand a great variety of Men's and Boys' Clothing, of the latest and most fashionable styles.

N. B.—Every article made to order at the shortest notice.

☞ GENTS' FURNISHING GOODS. ☜
sep13-1y

CLERICAL TAILOR.—NELSON JARVIS, MERCHANT TAILOR, New York, has removed his business from No. 130 Broadway to No. 120 Bleecker, corner of Wooster street, which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the rev. the clergy and laity of this city, and throughout the United States, to the following particulars relative to his business, assuring them that every effort will be made on his part to render his establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, namely: Clerical and Citizens' Department.

The Clerical Department embraces the following articles, to wit:—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS for midsummer, SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk, which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad, both of the clergy and laity, who may withhold their orders on account of the impracticability of sending correct measures, that the exa[illegible] height, without boots, and the size of breast and waist, (taken [illegible] the coat and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, whether much or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mh1-tf

BISHOPS' ROBES.—THE SUBSCRIBER WOULD RESPECTFULLY announce to the Bishops of the Church in the United States that he is prepared to execute with promptness all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, together with perfect fitting vestments, has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those rt. rev. ge[illegible]men who have already favoured him with their orders.

NELSON JARVIS, Clerical Tailor,
mh1-1y No. 120 Bleecker street, corner Wooster str

JAMES H. STEVENS, MERCHANT TAILOR, CLOTHIER, No. 28 BOWERY.—Spring Stock on hand, and Fa
decided op.
apr

GEN. THEO. SEMINARY LIBRARY NEW YORK

The World at Home.

Christmas Day.—Christmas Day was celebrated by a very general observance, throughout the city; and, notwithstanding the extreme inclemency of the weather, the services at the various churches were well attended.

The Sacred Harmonic Society.—This Society gave its annual performance of the "Messiah" on Christmas night.

Landing of the Puritans.—The anniversary of the landing of the Pilgrims was celebrated at Plymouth with the usual festivities. But, alas for Puritan degeneracy! the exercises of the day were followed, we learn, at night, by a *ball*.

Filibustering Expedition.—We publish this morning (says the *Herald* of Dec 24th) an account of the detection of a secret filibustering movement against the State of Nicaragua, which has been in progress for some weeks past in this city. It appears, so far as the circumstances have transpired, that over three hundred men were already enlisted for six months' service in that country, for which they were to receive pay at the rate of twenty-five dollars a month, and at the expiration of the term a grant of two hundred and fifty acres of land. The whole force were to sail to-day for their destination in the steamship *Northern Light*, which was also to convey a large quantity of munitions of war to the belligerents under Colonel Walker. Information of the whole affair was given to the United States District Attorney, Mr. McKeon, who has taken the necessary steps to prevent the departure of the men; but it still remains to be seen if he can detain the vessel. The Nicaragua Transit Company, it seems, are deeply interested in the matter, and had furnished each member of the party with a free ticket to San Juan, and their counsel, Mr. Joseph L. White, was addressed in a written communication by the District Attorney, who, we understand, has sent on to the President for instructions as to how he shall act in the case. Until he receives these he cannot interfere in any way, either to detain the steamer or prevent the men from leaving.

Detention of the Steamer Northern Light.—In consequence of reports that had obtained with reference to the passengers and cargo of the Nicaragua Transit Company's steamship *Northern Light*, which was to have sailed from this port yesterday, warrants were issued, by direction of a telegraphic despatch from Washington, for the arrest of several said to have connection with President Walker's Government in Central America, and the agents of the Company. When the *Northern Light* was about to leave her wharf, U. S. Marshal Hillyer went on board, and forbid her leaving the harbour. But no attention was paid to him, and the steamship started down the bay; but at the Narrows, she was stopped by a revenue cutter, from which two shots were fired across her bow, and brought her to. She then turned about, came up, and anchored in the North river off her wharf, where she remained blockaded at a late hour. We do not hear that any arrests were made. The agents of the Company repel all imputations upon the lawfulness of their traffic, and are confident that she will go to sea this morning. A few passengers were so frightened by what occurred, that they came ashore.

Daring Burglary.—On Sunday morning some daring burglars managed to effect an entrance into the store of Messrs. Jaffray and Sons, corner Broadway and Rector streets, and had selected from the stock upwards of $25,000 worth of goods. They were fortunately discovered in time to prevent their making off with the plunder, though they managed without difficulty to effect a safe retreat.

New Line of Steamers.—The commercial world, (says the *N. Y. Courier & Enquirer*,) will be glad to hear of a new line of ocean steamers, to ply between this port and Porto Cabello, Venezuela. The enterprise is on foot by S. De Agreda, Jove & Co., of this city. The above firm have purchased the new steamer *Tennessee*, 1,200 tons burthen. She is capable of accommodating one thousand passengers. Captain Johnson, a sailor familiar with the coast, will command her; and the services of purser Canning, formerly of the *Baltic*, of Collins' line, have been secured. The *Tennessee* will start on her first trip early in January. Mr. De Agreda is the Venezuelian Consul to our port.

Wise Prohibition.—A report has been adopted in the Board of Aldermen prohibiting the storage of fireworks within the fire limits of the city, under penalty of the same being seized and sold for the benefit of the Fire Department Fund. Chinese fire crackers are excepted.

Camden and Amboy Railroad Company.—Yielding to a demand from the travelling public, which could not be longer disregarded, (says a daily paper,) this Company have revised and amended their regulations for running trains over their road. The leading cause of the Burlington disaster is removed; trains are not to be backed, except in great emergencies, when a man with a signal is to be sent in advance, the train going no faster than he can walk, and the conductor is to stand on the rear platform, holding a signal, and being in connection with the engine by the signal rope. The time of the trains will be so regulated that they will have no occasion to back, but they will remain on sidings when other trains are expected. The speed of trains is limited to 30 miles an hour. The stations on the road are also to be put in telegraphic communication, and carefully drawn rules have been issued concerning the trains.

Arrival of Immigrants.—During the last week more than thirty ships have arrived, with upwards of six thousand passengers. They are from London, Liverpool, Antwerp, Havre, and other ports.

Boston Imports.—The value of foreign goods imported into the port of Boston during the week ending 22d inst., amounted to $640,232.

Government Outlays.—The estimated expenses of the navy for the next fiscal year are $13,524,505; for the army, $15,027,480; making an aggregate, for both branches of the military service of the country, of $28,551,985.

Museum of Natural History.—Williams College has been enriched by a beautiful structure, designed as a Museum of Natural History.

Ship Building in Maine.—Maine, during the last forty years, has built three-eighths of the whole United States tonnage; and though other States have immensely increased their ship-building of late, the State still enjoys the pre-eminence over every one.

Mortality in New York.—The deaths in this city last week numbered 329, showing a falling off of 19 as compared with the week previous. Of the above, 67 were men, 57 were women, 106 boys, and 99 girls.

The World Abroad.

Great Britain.—The King of Sardinia continued the guest of Queen Victoria, at Windsor Castle. His Majesty has received very marked attentions. He had addresses presented to him from all quarters. His visit to the city of London was a grand ceremonial, and the Lord Mayor and Corporation duly honoured him. Considerable crowds thronged the streets through which he passed, and although there was nothing that could be called enthusiasm there was plenty of hearty good will.

Queen Victoria and Prince Albert have visited the hospitals of the wounded from the Crimea, at Fort Pitt and Brompton.

The Maharajah Dhuleep Singh, attended by Sir John Login, Viscount and Viscountess Hardinge, Col. Sir Thomas Troubridge, and Lieut. General Sir James Simpson, has been on a visit to Her Majesty, at Windsor Castle. The Maharajah went out shooting with the Prince Consort on the morning after his arrival.

A Council was held on the 7th inst., when Parliament was further prorogued until the 31st day of January next, then to meet for the despatch of business.

It is stated that the clerks in the Customs at Hull have adopted a uniform, and the idea has been started of a uniform for the whole of the civil service. The Hull uniform is of navy blue cloth, frock-coat, with silk collar, double-breasted, buttons finely gilt, with the crown on them; sleeve braided round the cuffs with gold braid. Waistcoat single-breasted, to button to throat, or not, at the option of the wearer. Trowsers with a blue cord down each side. Cap, blue, with a gold crown in front worked on a silver ground, in a gold circle.

The papers record, with much glee, that Mr. Robert Feast has prepared and shipped some 2,000 plum-puddings for the army in the East, the whole of which will have ample time to arrive before Christmas.

The turn-out of cotton-spinners continues. The number of turn-outs at Manchester have slightly increased. In one mill, however, the men have expressed their satisfaction with the new terms offered them by their employers, and state that they will continue at their work if properly protected.

The high price of provisions had driven the journeymen sailmakers of Bristol to apply for and obtain from their employers an advance of 6*d.* per hundred yards.

It is related that the sexton of Cullompton, in Devonshire, who died a few weeks since, had buried upwards of 4,000 persons, while the population of the town is only 3,655. It is said that the sextonship had been in his family for a period of 200 years.

The last male descendant of John Bunyan has lately died, just one hundred and sixty-seven years after his immortal ancestor.

We learn that a large picture by Paolo Veronese, formerly in the Church of St. Silvestro, in Venice, has been purchased for the National Gallery. The subject is "The Adoration of the Magi;" a reduced copy of part of it, attributed to Carlo Cagliari, is at Hampton Court. The date on the St. Silvestro picture is 1573, when the artist was about forty-five. The picture is said to be in excellent preservation.

It is said that Mrs. Gaskell, of Manchester, has undertaken to write the life of Charlotte Bronte, (author of "Jane Eyre,) having been requested to do so by both father and husband.

The Grand Jury in Dublin has returned true bills against Father Petcherine and John Hamilton for Bible-burning.

France.—The French Government has found it necessary to send a circular to its agents abroad, communicating the right interpretation to be given to the Emperor Napoleon's speech at the close of the Exhibition, so much commented upon. It is therein explained, that—"In addressing himself to neutral States, calling upon them to express wishes in this sense, his Imperial Majesty sufficiently testified the price he attached to their opinion and the value he gives to their influence in the course of events. Such, moreover, was his opinion respecting them from the very commencement of the diplomatic conflict which preceded hostilities. The Emperor always thought that if they had then more forcibly expressed their judgment upon the point under discussion, they would have exercised a salutary action upon the resolutions of the Power that provoked the war. Their position has undergone no change in the eyes of his Imperial Majesty, and they may now, by a firm and decided attitude, hasten the *dénouement* of a struggle which it is his conviction they might have prevented. It is with this view that the Emperor asks them to declare openly how they are disposed towards the belligerent Powers, and to place the weight of their opinion in the scales of the respective forces."

Russia.—It is stated in private letters from Russia, that the levy of recruits by force, or the pressing, has already been put into execution in the Western Governments, the population being, as is not unusual, beaten up for recruits in the course of the night, when every one was asleep in fancied security. Several land-owners in Courland, and perhaps, also, elsewhere, have been allowed to redeem their serfs on paying a smart-money of 300 silver roubles for each one impressed. This deviation from the regular method of levying seems to show that, however much the army may want men, agriculture needs them still more, and that money is much more in request with the State than with its subjects.

The Czar has issued an order of the day to his army in the Crimea, thanking them for their brilliant services in the defence of Sebastopol, for which he has created a special military reward. He adds that he reckons upon them to sustain the glory of the Russian arms in future as in the past.

The War.—Advices from the Camp in the Tchernaya, dated Nov. 24th, say that as the gradual settling down of the Allied armies for the winter fixes more and more our position for the next few months, the question about the final arrangements of the Russians excites once more the attention of the Allied camp, and every slight change in the Russian lines is watched with double interest, for every one knows that if the Russians have really the intention to evacuate the Crimea it is high time that they should do so. The last week was especially very suggestive in this respect. Every clear day you could see the Russians turn out and marching in different directions. The day before yesterday wreaths of smoke were visible all along the higher part of the Mackenzie ridge, and yesterday, finally, bodies of troops in heavy marching order, with baggage carts, &c., were moving along the north side towards Inkermann. But all this unusual activity may be construed either way, into preparations for passing the winter in the present position, or into preliminaries for a retreat.

A letter from Odessa, in the *Frankfort Gazette*, states that the Russian army in the Crimea amounted to 180,000 men. The head-quarters of General Osten-Sacken were at Kamischli, on the plateau of the Belbek, whence he directed the defence of the northern forts and of the heights of Mackenzie. General Liprandi, who is to observe and defend the sources of the Belbek, was at Bakshiserai. The general head-quarters of Prince Gortschakoff were at Simpheropol, where the main body of the army, the corps of Grenadiers, and eight regiments of heavy cavalry were quartered. A strong detatchment of the army was stationed near Eupatoria, another near Kertch, and the reserve, composed of 30,000 men, occupied Perekop. All these troops were in direct communication with each other, and the roads leading to the different head-quarters were kept in excellent repair by the engineers.

The Attention of the Ladies is Requested to a Free Exhibition during the Holidays.—The lovers of the beautiful are requested to examine (free of charge) Kidder's Patent Gas Regulator. It is the gem of the season, and produces the most beautiful, soft and mellow light, with a saving of from 25 to 60 per cent. Thousands are using it, and still there is room for more. Save your money and your gas, too. The Regulator will soon save its cost, and there is a perpetual source of income. Don't take the word of anybody, but try it for yourselves. The ladies will save their complexion, eyes, lungs, health, &c., which are enough to recommend it to every one who dwells where gas is burned. Illustrations at No. 262 Broadway.

J. L. Douglass, Secretary.

Married.

On Wednesday morning, 26th inst., at St. John's Church, Brooklyn, by the Rev. Thomas T. Gujon, Mr. George H. Duren and Miss Amelia F. Evans.

Notices.

The Missionary Committee of the Diocese.—The Provisional Bishop begs to remind his brethren of the clergy and of the laity that a quarterly payment to the missionaries of the diocese will become due on the first of January next; nearly the whole amount necessary to enable the Treasurer to make that payment is yet to be received by him. The time is short, and, at such a season as the first of January, it is earnestly hoped that the missionaries will not be left destitute of the supplies which they have so nobly earned, and which will then be so important to them.

The Provisional Bishop has recently been indebted to the kindness of several individuals for contributions, amounting to over $1,000, to enable the Treasurer to complete the payments due on the first of October last. Are there not other earnest and liberal-minded laymen, who, amid the cheerful and grateful thoughts of the season, would gladly send in a portion of their annual offering to assist in meeting the approaching payments? And will not the clergy make a point of doing something promptly toward the same object? Justice is but half done, when payments are made long after the appointed day.

The Convention of the diocese has made the Missionary Committee its authorized agent in carrying on the work of Missions and Church extension within our borders; and there being no ground of pretence that that agency is not fairly and earnestly conducted, the diocese ought to make a conscience of giving it a cordial and timely support.

New York, December 19, 1855.

Library at Jacksonville, Florida.—The rector of St. John's Church, Jacksonville, Florida, is desirous of obtaining a parish library, for the benefit more especially of the invalids who visit that city during the winter. A large number in various stages of consumptive disease resort to Jacksonville every winter, and much good might be done by the use of devotional and other books. The rector gladly and willingly devotes a great part of his time in ministering to the sick and dying, and he makes this appeal, with the approval of his bishop, that he may more successfully carry on this good work among them. The Church at the North owes a debt to the Church in Florida, which may in this manner be acknowledged.

Contributions in books may be sent to the care of Mr. Thomas N. Stanford, No. 637 Broadway, New York, and money to the subscriber at Jacksonville. William W. Bourns.

Orphans' Home.—The Annual Election of the officers of the Institution will be held at the Vestry Room of Calvary Church on Friday, the Feast of the Holy Innocents, at 7½ P. M.

The Anniversary Sermon will be preached at the same Church on Sunday evening next, by the Rev. Samuel Cook, rector of St. Bartholomew's Church, when a collection will be made in aid of the Home.

The dressing of a Christmas Tree for the orphans is postponed till further notice on account of sickness at the Home.

There will be a Missionary Meeting in St. Bartholomew's Church on Sunday evening, the 30th, on which occasion the Agent will present the claims of the "Church Land Association," and its importance as connected with Western Missions.

If reasonable success attends this effort, it will soon diminish the frequent applications for aid in Church building from the West. The Provisional Bishop and others of the clergy and laity interested will be present, and make remarks.

All who feel an interest in Western Missions are earnestly requested to be present on this occasion.

Chas. B. Stout, General Agent.

New York, December 24.

For the Benefit of the Free Church of the Holy Innocents and its Poor.—Mr. Fountain, No. — Broadway, near Bleecker street, has kindly consented to act as agent for the sale of articles for the above object, and ladies will find at his counter Children's Clothing, and a variety of useful and ornamental articles. Orders respectfully solicited. The ladies of the parish invite the charitably disposed to co-operate with them by sending articles suitable for sale to the residence of the rector, No. 101 West Thirty-sixth street.

General Protestant Episcopal Sunday School Union and Church Book Society, No. 637 Broadway, New York.—At a meeting of the Executive Committee, held on the 6th of November, 1855, Mr. Harvey Colburn was appointed Agent, in the place of Mr. Daniel Dana, Jr., resigned.

All orders and other communications on the business of the Society should be addressed hereafter to H. Colburn, Agent, No. 637 Broadway.

dec20-1m John W. Mitchell, Treasurer.

Church of the Holy Trinity, Brooklyn Heights, will be open for a third Service on Sunday evening, October 28th, at 7½ o'clock, and will be continued open every Sunday evening until further notice. At the third Service the seats are free.

October 22, 1855. oct25-2m

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-fourth reet to No. 151 same street. For particulars, see advertisement.

jy26-tf

Acknowledgments.

Free Church of the Epiphany.

The subscriber gratefully acknowledges the receipt of the following donation for the poor:

From S., $5; by Mr. Stanford, from C., $50; a lady of Ascension Church, $1.

Lot Jones, No. 77 Second Avenue.

December 24, 1855.

N. B.—Further donations for this object will be thankfully received. They may be left with Messrs. Stanford & Swords, No. 637 Broadway, or at No. 77 Second Avenue.

Chippeway Mission.

The undersigned gratefully acknowledges the receipt of the following offerings, viz.: $15, from N. J. C., and 10, from the Sunday school of St. John's Church, Hagerstown, Md., per the Rev. W. Ayrault, rector.

J. Lloyd Breck, for the Chippeway Mission.

St. Columba, M. T., November 27, 1855.

Episcopal Orphan Home.

The Ladies of the Episcopal Orphan Home gratefully acknowledge the receipt of the following donations:

Sweet potatoes, from Mr. John Springsteen; 6 garments, from a friend; half piece of woollen flannel, 1 piece of unbleached muslin, from Mrs. J. F. Mitchell; 7 garments, from Mrs. John Thorne; 1 bell, from Miss Hunter; 127 pocket handkerchiefs, from Miss Martin; 3 pair of knitted woollen stockings, from Mrs. Craig; half barrel of potatoes, from Mr. J. Q. Jones.

Donations in money may be left at Stanford & Swords', No. 637 Broadway. Donations of vegetables, groceries, &c., will be most thankfully received at the Home, No. 74 Hammond street.

December 15, 1855.

The undersigned gratefully acknowledges the receipt of the following sums, through Thomas N. Stanford, Esq., for the Poor:—

Mrs. H. L., $5; S., $5.

B. F. Taylor, Missionary, Botanic Hall, 68 East Broadway.

Diocesan Missions.

The Treasurer of the Missionary Committee of the diocese of New York, acknowledges the receipt of the following sums since 1st of October last, viz.:—

From Grace Church, Brooklyn Heights, $85.77; "A Friend," 6.15; Church of the Annunciation, N. Y., Rev. Dr. Seabury, 73.83; St. Thomas' Church, New Windsor, Rev. R. Reiley, 10; St. Paul's, New York, Coll., 67.37; St. Mary's, North Castle, Rev. F. Babbitt, 2; St. Peter's, Albany, per Rt. Rev. Bishop Potter, 100; St. Paul's, Whitehall, Rev. Hiram Adams, 8.25; Zion Church, N. Y., Rev. R. Cox, 25.34; Trinity, Plattsburgh, Rev. J. H. Coit, 8.57; C. C. Cambreling, Esq., Donation, 50; St. John's Chapel, N. Y., Rev. Dr. Berrian, 105.10; St. Thomas', Amenia, Rev. S. Davis, 3.48; St. Paul's, Pleasant Valley, do., 1,52; Zion Church, Morris, Rev. W. J. Alger, 10; All Saints, N. Y., Rev. Dr. Eigenbrodt, 107.76; St. Mary's Sunday school, N. Y., Rev. A. M'C. Peters, 2.73; St. Stephen's, N. Y., Rev. Dr. Price, 43.08. Also the following Donations through the Rt. Rev. Bishop Potter: From Cyrus Curtiss, Esq., $50; H. H. Aspinwall, Esq., 100; A. Norrie, Esq., 50; R. B. Minturn, Esq., 100; A. B. Sands, Esq., 30; Mrs. E. Watts Laight, 100; John H. Swift, Esq., 100; Alex. Duncan, Esq., 100; Watts Sherman, Esq., 50; Hon. Hamilton Fish, 100; Miss Susan A. Remsen, 50; W. B. Astor, Esq., 100.

James Van Norden, Treasurer,
Corner of Cedar and Nassau streets.

Free Church of the Holy Martyrs.

The Poor.—The subscriber gratefully acknowledges for the suffering and destitute the receipt of the following donations:

$5, from H. L., through Mr. S., No. 637 Broadway.

Many cases of destitution are constantly presenting themselves. One respectable man of education having his wife and children laid up by sickness, he out of employment, all their clothing gone for food, medicine, and rent. Will not the benevolent enable the Missionary to gladden the afflicted and desolate hearth?

Further aid may be left with Thos. N. Stanford, Esq., No. 637 Broadway, or with

James Millett, Missionary,
No. 171 East Seventeenth street.

Grace Free Church, Brooklyn, (late Williamsburgh.)

I feel much encouraged and truly thankful for the prompt response of the following persons to the call for $2,000, to complete this church for the poor:

From Franklin F. Randolph, $50; "May the Lord prosper a work so praiseworthy," 50; mailed at Stamford, 5; A. B. S., 5; and B. H. Hutton, a subscription of $100.

The subscriber earnestly solicitis $100 each from nine of our kind, noble-hearted Churchmen. He longs to be free from raising money, that he may be able to spend all his time in preaching the Gospel, and in taking its consolations to the poor. $1,700 more are wanted. In your Christmas offerings, dear readers, please remember us. What relief, what joy would the receipt of this sum impart to us; and what blessings would it secure for these neglected thousands.

Send to the missionary by mail, or leave with Stanford & Swords, No. 637 Broadway, New York.

Alvah Guion, Missionary and Agent.

Fund for Aged and Infirm Clergymen.

The Treasurer acknowledges the receipt of the following contributions, since the acknowledgment of the 10th inst., viz.:

Thanksgiving offerings—St. John's Church, Monticello, Rev. E. W. Fowler, $3; Trinity, Rockaway, Rev. G. L. Neide, 14; St. John's, Huntington, Rev. W. A. W. Maybin, 5; Epiphany, New York, Rev. Lot Jones, 8; St. Paul's, Sing Sing, Rev. W. F. Halsey, 28.11; St. George's, Newburgh, Rev. Dr. Brown, 23.15; Holy Cross, Troy, Rev. J. I. Tucker, 20; Annunciation, New York, Rev. Dr. Seabury, 85.94; All Saints', New York, Rev. Dr. Eigenbrodt, 71; St. Mary's, Brooklyn, Rev. J. W. Shackelford, 21.16; Christ, Poughkeepsie, Rev. S. Buel, 28.07; Holy Innocents, Cornwall, Rev. M. M. Wells, 15; St. Mary's, New York, Rev. T. McC. Peters, 4.51; Christ, Brooklyn, Rev. Dr. Canfield, 93; St. Ann's, Brooklyn, Rev. Dr. Cutler, 105.55; St. Luke's, New York, Rev. I. H. Tuttle, 31.16. Total, $556.65.

C. N. S. Rowland, Treasurer,
December 17, 1855. No. 55 Water street.

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The Treasurer of the Church Charity Foundation gratefully acknowledges the receipt of the following sums since November 7:—

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C. Coggeshall, Treasurer.

Brooklyn, December 21st, 1855.

New York Bible and Common Prayer Book Society.

Trinity Church, Rutland, Vermont, Rev. John J. Hicks, $5; Rev. Robert T. Pearson, Pottersville, N. Y., 2, a friend, 50 cts., donations, 2.50; Miss Henrietta Haight, 2; John Caswell, 2; John Randak, 2; A. B. Neilsen, 2; C. H. Seymour, 2; Henry J. Brooks, 2; Mrs. Camman, 5; Miss C. S. Edward, 2; Clement C. Moore, LL. D., 2; Rev. Robert S. Howland, 4; Miss Margaret Duffie, 2—subscribers, 27; Mrs. S. Daubeny, to constitute the Rev. G. H. Houghton a life member, 25; St. Mark's Church, Brooklyn, Rev. Francis Peck, 5; St. Luke's, Hastings, Minnesota Territory, 2; Douglass, Minnesota Territory, 2; Rev. Timothy Wilcoxson, 4; Rev. A. Schuyler, Oswego, W. N. Y., donation, 3.38; Henry Chauncey, Jr., New York, do., 5; Mrs. David Green, do., 1; Miss Van Ness, 2; Wm. H. Ball, 2; Rev. S. H. Turner, D. D., 2; William Kemble, 2; Charles Carmer, 2; Moses Wanzer, 2; E. F. Sanderson, 4; John H. Swift, 2.50; William B. Windle, 2; Ferdinand Walker, 2; B. A. Mumford, 2; William Rogers, 2; Mrs. Susan A. Remsen, 6; Miss Van Horne, 2; Miss Hosack, 2; Mrs. George Moke, 2; Mrs. Lindley M. Hoffman, 2. Total, $118.38.

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